A

New-years-Gift

Composed of

PRAYERS AND MEDITATIONS, WITH DEVOTIONS FOR Several Occasions.

The Fourth Part.

LONDON,
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THE PREFACE.

AT the Request of some Friends, I have enlarged my self more this Year than was intended; yet I hope it will be no less acceptable than the former, and prove no Excess in Vertue to any; but induce us rather to learn this Mother-Tongue of the Church, Meditation and Prayer.

Let us account our selves but Jews outwardly, if we cannot speak this Language of Canaan; *perfume Religion with these fragrant Scents: for doubtless Pray-*

ers are the Golden Vials full of sweet Odours.

By Prayer let us awaken Torpulency, mortifie Sensuality, appease Conflicts, stock our selves with Endowments, strengthen Faith, redeem Time, and prepare for Eternity.

We are most seperated from the World in Solliloquies; *we are deafning our Ears to Nature, when we are crying in God's Ears, and we are pluming our selves with* Cherubims *Wings, when we are soaring aloft in Prayer.*

And by Prayer and Meditation, *we decline the precipices of sin, avarice and prodigality, ignorance and curiosity,*

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Pride and Pharisaical Humility, Ambition and Disloyalty, and that of Sacriledge and Prophanation, from all which

Libera nos Domine.

A

New-years-Gift

The Fourth Part.

MEDITATION I

The cleansing of the Heart.

Psal. 51. 10. *Create in m a clean Heart, O God and renew a right Spir within me.*

I.

COme, let us no again prepa our Hearts, an humbly offer u this our Sacrifice: let cle

clear our heads of all other thoughts, that fill us at beſt with nothing but emptineſs; let us remember our God is a pure Spirit, and delights to dwell in a clean Tabernacle: he will not enter a Soul that's ſubject to ſin, nor ſtay where he finds his Grace neglected. If he vouchſafe us the bleſſing of a Viſit; O how heavenly ſweet and raviſhing is his Preſence! let us open wide our boſoms to receive him, and ſummon all our powers to come and entertain him.

II.

Come my Underſtanding, and bring all thou knoweſt, all that enlightens

thee in the way to Felicity. Come my Will, and call in all thy Loves, and contract them all into one, and settle it here for ever. Come my Memory, with all thy swarm of Notions, and forget them all but what concerns thy Eternity. Come my whole Soul, with these thy Faculties about thee, and prostrate and adore the Eternal God, behold, he is now with us, and sits in our Hearts as on his Throne, to receive our petitions, and give us his blessings: he never will forsake us if we chase him not away; but guide and comfort us with his Holy Inspirations.

III.

III.

Come then, and with devouteſt reverence attend and hear what the Lord our God will ſay. He leads us thus into retirement and ſilence, and there familiarly ſpeaks to our hearts. Tell me, O you deſign'd for everlaſting happineſs! tell me now freely, for none ſhall interrupt us, what do you chiefly delight to think on, and what do you aim at in all thoſe thoughts? Conſider well the Queſtion I propoſe; and when you have examined your ſelves, give me your anſwer.

IV.

O thou our merciful, though

though offended God! behold thus low we bow our guilty heads, bluſhing for ſhame to ſee our folly; and ſo much the more, becauſe we ſee our duty. Happy were we, could we ſtill be thinking on thee, and raiſe all thoſe thoughts into deſires to be with thee. Happy were we could we always feel thoſe fervors, of which ſometimes thou inſpireſt a little Spark. Oh were that ſpark kindled into a Fire, and that fire blown up into a continual Flame! But we, alas, are hot and cold by Fits, and which is worſe, our cold Fit is the longer.

V.

Some few half hours we ſpend in Prayer, and many whole days in Idleneſs and Vanity: ſometimes we beſtow a little on the poor, and often throw a great deal on our paſſions: ſometimes we deny and mortifie our ſelves; but far more often obey our ſenſual appetites: ſometimes we are drawn by thy Grace to do one good work, but ſeduc'd by our Nature to a thouſand Iniquities. Thus we confeſs to thee, O Lord our God, who perfectly ſeeſt every corner of our Hearts: thus we confeſs to thee, not that thou mayeſt know us, but that we may know

our ſelves, and thou may'ſt cure us.

VI.

Cure us, O thou Great Phyſician of our Souls! cure us of all our ſinful diſtempers. Cure us of this aguiſh intermitting Piety; and fix it into an even and conſtant Holineſs. O make us uſe Religion as our regular Diet, and not only as a ſingle Medicine in a preſſing neceſſity. Make us enter into a courſe of hearty repentance, and practiſe vertue as our daily exerciſe, ſo ſhall our Souls be endu'd with a perfect Health, and diſpoſed for a long, even Everlaſting Life.

Now

VII.

Now we have begun, permit us mighty Lord! to ſpeak once more who are but Duſt and Aſhes; let us go on and confeſs to thee; and open before thee all our Miſeries. Such an occaſion often endangers us, ſuch a tentation too often overcomes us. Our own Infirmities are too ſtrong for us, and our ill cuſtoms prevail againſt us. Every day we reſolve to amend, and every day we break our reſolutions. Have mercy on us, O God of Infinite Compaſſion! Have mercy on us, O thou Comforter of afflicted Minds! Have mercy on us, and pardon

what

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what is past; have mercy on us, and prevent what is to come.

VIII.

When e'er thou seest us unhappily engag'd, and blindly running on in the ways of death, O send thy Heavenly Grace to check our desperate speed, and make us stay and look before us. Shew us the horrid downfal into that Bottomless Pit, where impenitent Sinners are swallowed up for ever. Strike our regardless Souls with fear and trembling, at the dreadful sight of so sad a ruine: then turn our Eyes and kindly set before them the beauteous Prospect of

piou

pious life: make us look long and steddily upon it: make us look through, and see beyond it: make us delight in the hope it enjoys; but incomparably more in the joy it hopes: a joy which none but thy self can give; none but thy self can make capable to receive.

IX.

Give us, O gracious Lord, thou free beginner, and perfect finisher of all vertuous actions: give us a right Spirit to guide our intentions, that we may directly aim at our true end. Give us a Holy Spirit to sanctifie our affections, that what we rightly design we may piously

piouſly purſue: give us an Heroick Spirit to confirm our Hearts, that what we piouſly endeavour, we may couragiouſly atchieve: ſuffer not the Fleſh to deceive us any more; but fortifie our Spirit againſt all its aſſaults.

X.

If the Fleſh grow bold, and inſolently demand, how can you live without thoſe liberties? Let the Spirit anſwer, their followers are Slaves, and the ſervice of God is the only true freedom: If the Fleſh alledge, What Joy in ſuffering Ills, or doing contrary to our Inclinations? Let the Spirit reply, That the

the Croſs of Chriſt is ſweet, and nothing ſo glorious as the Conqueſt of our ſelves. If the Fleſh inſiſt, What do you ſee or hear, or exerciſe any Sence in, but the things of this world? Let the Spirit immediately enter this Proteſt, and may every experienc'd Soul ſubſcribe the Truth! I ſee its Vanity, and feel its Vexation, and meet in every thing its falſeneſs and danger.

XI.

Away then Fleſh and Blood, away deceitful world; you cannot enter into the Kingdom of Heaven. You were created only to ſerve us in the way

way, and set us down at our Journeys end. Away with all your fond deluding Dreams; be banisht for ever from our awakened Souls. Come thou to us, blest Spirit of Faith! and govern our Lives by thy holy Maxims. Subdue our Sence to the dictates of reason, and perfect our reason with the mysteries of thy Grace. Teach us to love and fear what we see not now, as at too great a distance for our short sight; but what we are sure will hereafter be our Bliss or misery for ever.

The PRAYER.

I.

BLessed be thy Holy Name, who divideſt thy Gifts to every one as thou pleaſeſt, and workeſt all in all! In thee our Sorrows have a Comforter to allay them, and our Sins an Advocate to plead for them: in thee our Ignorances have a Guide to direct them, and our Frailties a Confirmer to ſtrengthen them, and all our Wants, a God to relieve them.

II.

Hear, we beſeech thee, the Prayers of thy Servants, and mercifully grant us the perpetual

petual Assistance of thy Grace, that we never be deceived by any false Spirit, nor overcome by the vicious Suggestions of Flesh and Blood; but in all our Doubts, be directed into the way of Truth, and in all our Actions guided by thy Holy Spirit, who with thee and thy Eternal Son, lives and reigns one God, World without end. Amen.

MEDI-

MEDITATION II.

Of a Negligent Life.

Pſal. 69. 5. *O God, thou knoweſt my Fooliſhneſs, and my Sins are not hid from thee.*

I.

GOod God, how extreamly ingrateful are we! how ſtrangely inſenſible of our manifeſt duty! every creature hears thy Voice but we; every thing lives by Rule, but we. The Sun obſerves his conſtant riſing, and ſets exactly at his appointed time.

time. The Sun ſtands ſtill if thou commandeſt, and even goes back to obey thy Will: and yet the Sun pretends no reward, nor looks to be placed in a higher Heaven. We who expect thoſe Glorious Promiſes, and aim no lower than the Heaven of Heavens.

II.

Shall we forget the Law of our God, that only inſtructs us to perfect ourſelves? We who are bought by the Blood of Jeſus, and freely redeemed by his Sacred Croſs. Shall we neglect ſo gracious a Saviour whoſe only deſign is to draw us to his Love? Shall

we neglect so generous a love, whose only effect is to make us happy? Oh may thy Holy Will, dear Lord, be all our Rule, and thy gracious Hand our only Guide. O may thy Infinite Goodness engage us to love thee, and thy blessed Love prepare us to enjoy thee.

III.

What did I say, O Lord my God? We guide not our Lives by thy streight rules: it was too mild and gentle a reproof for us who quite contradict thy Laws. What thou forbiddest we eagerly pursue, and what thou commandest our frowardness still re-

ſiſts. We boldly converſe
with Temptation and Sin
which thy Charity advi-
ſes us to fly like Death
we timorouſly fear a loſ
or frown, where thou bid
deſt us proceed with un
daunted Courage: we go
vern our Actions by ou
own wild fancies, and ex
pect thy providence ſhoul
comply with our humors
we would have thee relieve
us when we liſt, and rai
and ſhine as we think fi

IV.

Pardon, O Gracio
Lord, this rude perverſe
neſs, and faſhion our Spi
rits to ſubmit to thee
make us exactly obſerv
what thou preſcribeſt: ho

bitte

bitter ſoever it taſtes to our ſence: we are ſure thy wiſdom knows our Infirmities: we are ſure thy goodneſs delights in our relief: little thou knoweſt, O Lord, is the good we do, and every grain of it deriv'd from thee: great we confeſs are the evils we commit, and all to be charg'd entirely on our ſelves: thou art, O Lord, all goodneſs and patience, and we, alas, all ſin and diſobedience.

V.

Tell me, my Soul, when firſt thou haſt well examin'd the innumerable circumſtances that concern thy State: tell me, and let

not pride deny the truth, nor any thing divert thy free Confeſſion. Could we have ſav'd our ſelves from any dangerous temptations, unleſs our God had powerfully ſuſtained us? Could we have carried on any pious Purpoſe unleſs his Hand had bleſt our Endeavors? No, to thy ſelf, O Lord, give all the praiſe, if thy Creatures have perform'd the least good work: give to thy ſelf all the Glory, O Lord, if they have not committed the worſt of Sins.

VI.

Thy Hand alone directs us to do well; and the ſame bleſt Hand reſtrains

us from ill. 'Tis not in us to esteem those unseen joys, and despise the flatteries of this deceitful world: 'tis not the work of corrupted nature to mortifie our Sences, and patiently bear the Crosses we meet: of our selves we are inclin'd to none of these, but the Grace of God enables us to all. Grace gives us strength to overcome our Passions, and the World and the Flesh shall be subject to us: Grace gives us Faith to fortifie our Reason, and Heaven it self shall be conquer'd by us.

VII.

'Twas not alone to make the Day, that thou,

O Lord, didſt make the Sun, but to teach us theſe pious Leſſons, and write them plain as its own Beams: ſo ſhould our light ſhine forth to others, and ſo our charity warm their coldneſs: ſo when they ſay we are under a Cloud, we ſhould, like the Sun, be really above it: and though we appear ſometimes Eclyps'd, or even extinguiſh'd in a night of Sorrow; ſtill we ſhould ſhine to our ſelves and thee, and ſtill go on in the ways of light.

VIII.

Still, like the regular Sun, unchangedly expect the appointed Periods of

bright

bright and dark: only in this we gladly disagree; and blest be our God who made the difference, not like the Sun that every night goes down, and must at last be quite put out: when we have finisht here our course, and seem to set to this dark Earth: we hope to rise and set no more; but shine perpetually in a brighter Heaven. Repent now, my Soul, for the evils thou hast done, and bless thy God for the Goods thou hast received.

The Prayer.

O *God, who art ever present to all that thou*

hast made, still watching to improve us as we grow fit for greater bounty. Keep, we humbly beseech thee, our Eyes continually fixt on thine over us, at once awfully checking our Inclination to Folly, *and tenderly encouraging our pursuit of true Good: make us always feel our selves under thy sure Protection in our Dangers, and within free reach of thy Gracious Ear, for whatever real Good we faithfully ask and use our just Endeavors according to thy Discipline to attain through our Lord Jesus Christ, thy Son, who with thee, and the Holy Ghost lives and reigns one God World without end.* Amen.

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MEDITATION III.

Of the Divine Wisdom.

Col. 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.*

HE is our great and Sovereign Lord, the absolute King of Heaven and earth, he sees at once the whole frame of all things, and thorowly comprehends their various Natures: to every Creature he appoints a fit Office, and guides all their motions in perfect order, till he has wrought his glorious design, to finish the World in a beau-

teous Close: all these he governs with infinite Wisdom, and all for the good of them that love him: his Councils are deep, and beyond our reach; but all his ways are just and merciful, he governs his Enemies with a rod of Iron, and punishes their willfulness with eternal Miseries: but his Servants he blesses with the priviledge of Children, and provides for their duty a rich inheritance.

II.

Let them neglect thy Praises, O Lord, who never consider thy mercies: let them be silent to thee O gracious God, whose mouths are full only of them.

themselves; but as for us, who subsist by thy Gifts, and thankfully acknowledge the riches of thy Goodness: our hearts shall continually meditate on thee, and our Lips delight to sing thy Glory. Blessed for ever be thy Name, O Jesu, and blessed be the sweetness of thy Wisdom, whose infinite Charity has vouchsaf'd our Earth such excellent Rules to guide it to Heaven.

III.

Thou taught'st us that happy skill of finding our Lives by a generous losing them to follow thee: thou taught'st us to love our true selves best, by wisely hating

hating our mistaken selves: thou taught'st us to trample this world under our feet, and use it as a Step to climb up to the next: from thee we learn those glorious mysteries that exalt our Faith so high above reason: from thee we derive those heroick Councils that raise our Souls so far above Nature: from thee alone, and from thy School of Grace, all we know we learn, and all we do we receive.

IV.

How long, alas, might we have wandred here in the midst of darkness and error, had not thy Love and Pity, O merciful Lord brought down thy very self

to

to become our Light! Never ſhould we elſe have learnt to deny our ſelves, and take up our Croſs and follow thee: Never ſhould we have known that great ſecret of Peace, to forgive our enemies, and to do good to thoſe who deſpitefully uſe us: on the unſatisfying things of this low earth, ſhould we have blindly ſet our whole affections?

V.

Hadſt thou not told us of the Kingdom of Heaven, and bid us lay up our Treaſures there: had'ſt thou not terrified us to fear thy Wrath, by declaring the miſeries that attend our ſins: had'ſt thou not invi-

ted

ted us to obey thy commands, by proposing the felicities of a pious Life: what hast thou promised, Gracious Lord, to the meek and poor in Spirit? what hast thou promised to them that mourn, and to those that hunger and thirst after Holiness! How many joys has thy bounty prepar'd for the lovers of mercy and the makers of Peace! How many Blessings for the pure of Heart, and those who with patience bear their Crosses!

VI.

O thou all-seeing Wisdom of the Eternal Father, and Sovereign King of Men and Angels! Who from

from thy glorious Throne did'ſt deſcend on our earth, familiarly to teach us the Oracles of Heaven! Write thou theſe Sacred words in the Tables of our hearts, and ſuffer not at any time our paſſions to break them: make us ſtill ſtudy thee our Heavenly Maſter, and continually admire the beauty of thy law; a law that ſo clearly ſhews us our end, and ſo plenteouſly furniſhes means to obtain it. A Law that ſo ſafely cures our Infirmities, and ſo fitly ſupplies all our Defects: a law ſo exactly conformable to true reaſon, and ſo highly perfective of humane nature: a bleſſed

law

law, that makes even here our life more sweet, and leads us hereafter to everlasting Felicity.

VII.

Never will we cease to exalt thy goodness, O Jesu, since thou never ceaseſt to oblige us with new blessings; thy generous Charity could not thus be satisfied, to have only spoken to us the words of life: 'twas not enough for thy excessive love, that thy Heavenly Sermons told us our duty; but thou must urge and provoke our Obedience, by the sweet inforcement of thine own Example: thou forbad'ſt thy followers to affect Superfluities

fluities, and thine own provision was a few Barly Loaves; thou commandest the rich to give Alms with chearfulness, and bestowest on the poorest Wretch even thy precious self.

VIII.

Thou bid'st us not fear them that kill the Body, and yield'st up thine own to the death on the Cross: thou enjoyn'st us to love our fiercest enemies, and thy dying Breath prayed for thy Crucifiers: thy perfect Soul needed not, as our weak Natures, those Methodical forms and discipline of Religion: yet thou vouchsafed'st to observe

observe the common Feasts, and assist at the publick office of the Temple: to watch, and pray, and fast, with so fervent a Zeal, that thy Practise out-did thine own Precepts: this life, and even death it self, our merciful Lord undertook, to mark out for us the way to Heaven, to beat it plain by his own sacred Steps, and render our passage thither easie and secure.

IX.

Shall we not then, O my Soul, rejoycingly follow that Path, which we see our Saviour trod before us? Which we see, though spread all o'er with Thorns

yet

yet carried him directly to the glories of Paradise? Shall we not confidently rely on so gracious a Leader, who promises, if we faint, to look back and relieve us? O dearest Lord, bow down thy merciful Eyes, and pity the frailties of our imperfect nature: reach forth thy hand, and strengthen us with thy Grace, that nothing divert our advance towards thee: but in this dangerous Labyrinth of the World, and the whole course of our Pilgrimage here, thy Heavenly dictates may be our Map, and thy Holy Life our Guide. All my life long will I praise thee, O

God,

God, and lift up my hands to thy Holy Throne.

The Prayer.

O *Eternal God, whose wise Government reserves Eternal Joys for those who observing thy right Discipline of Love, mortifie their Affections here to all things but thee, and Eternal grief for such, as neglecting the Law of Reason indulge themselves to their Passions. Grant, we humbly beseech thee, that thy gracious acquainting us with this indispensible Order and End of thy Providence, may continually sway our Choice to leave the broad and flattering*

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Road of present Ease, leading to Death, and press resolutely forwards in the rough and narrow Path which leads to true Life, through our Lord Jesus Christ, thy Son, and our Saviour and Redeemer Amen.

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MEDITATION IV.

On our Passions.

1 Pet. 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the unjust unto the day of Judgment to be punished.*

I.

THey are miserably toſſed up and down who float on the Waves of their own Paſſions: their wearied Souls ſoon faint within them, when they ſee the Lord hath withdrawn his Preſence

they seek him, but cannot find him; they call, but he gives them no Answer. O still seek on, still call on your God, for his mercy will surely awake at last. Though he sometimes may slumber for a while, to try your duty, or punish your disobedience: though he may suffer a while the fury of the Tempest, to shew you your hopeless State, if left to your selves: yet be assured he'll hear your Prayers at last: he'll not permit you to perish for ever.

II.

And now, when all their fears were grown to the height, and no means appear'd

pear'd to sustain their patience, when the proud Waves beat violently against them, and covered their little Vessel with despair and ruine: Behold his blessed voice command a Calm, and immediately the Sea and Winds obey him: immediately the Sun arises in their hearts and with its gentle Beams revives their hopes: then is their darkness turn'd into light, and the Clouds dispersst into a bright day: then they recollect the scatter'd thoughts, arrange them again in their ancient order.

III.

Often they look back on the dangers they have escap'd; and as often bless the mercy that deliver'd them. Often they look forwards on the course they are going, and as often sing with Joy for their happy Change. Welcome again the easie Yoke of Christ, and the light Burthen of loving our Saviour. Welcom the holy Offices of sweet Devotion, and that Soul-inflaming silent Prayer: now we discern this beauteous truth, (and O may we print it deeply in our minds:) that the pleasures of vertue are pure and constant, and in-

finite blessings attend to
ward it; but the pur
of Vice is troublesome a
intricate, and finishes t
Course in an abyss of m
ry.

IV.

Pity, O Lord, thou
ser of them that fall,
sole Sustainer of them
stand! pity thy Child
weakness who look u
thee, and dearly know
are nothing in our selves
us not lose this unha
Experience; but teach
wisdom from our
miscarriage: teach us
observe where our e
was, and fortifie our s
against that defect: to
press our tentations in

first approach, when their Power is weak, and our Choice in full strength: to remember how formerly their flatteries have abused us, and, when they counterfeit again, be no more deceiv'd.

V.

Never to look on the face of Pleasures, as they come dreſt up and ſmiling towards us; but always reflect how ſadly they go off, and leave nothing behind but their venemous Sting; ſo ſhall we gain the beſt of Victories, while we maſter our own corrupt Inclinations: ſo ſhall we be honoured with the nobleſt of Triumphs, while

our conquer'd Passi
draw us up into Hea
Thou art, O Lord,
only Anchor of our H
save us, O Jesu, or else
perish: all our lots a
thy hands, and all our
ty in the assistance of
Grace. VI.

Lord, as thy all-
Providence seems to
sometimes, and permi
Storm to grow high
loud, yet never faile
relieve thy Servants,
faithfully call on the
their day of trouble
let thy favourable
still bear us up, when
seest us charg'd with
strong Assault. Lea
not then to our own

firm

irmities, left the Enemy of our Souls prevail against us: forsake not our misery when we are fallen, left we lie for ever groveling on the Earth: suffer not our Frailties to become a Custom, left we die impenitent, and perish without recovery.

VII.

Deliver us, O Lord, from the occasions of Sin, and the importunities of such as delight in Folly: deliver us from the Snare of inticing Company, and the dangerous infection of ill example: infection that spreads in every place its poisonous air, and wherever it enters, corrupts and

kills. Once more, my Sou
let us repeat this Praye
and humbly implore aga
so necessary a Blessin
Deliver us, O Lord, fro
the occasions of Sin, a
the importunities of su
as delight in Folly. Deliv
us from the snare of entic
ing Company, and t
dangerous infection of
Example.

VIII.

Set a strict watch con
nually over our Eyes, a
diligently keep the door
our lips. Govern all o
Sences, that they sedu
not our minds, and ord
every motion of our hea
and fancy. Perfect, O de
Redeemer, the work the

ast begun; and make e-
en our Passions Servants
f thy Grace. Change our
ude anger to a severity a-
ainst our selves, and a
rudent zeal for others:
onvert our fear into a ti-
norousness to offend, and
n awful reverence of thy
acred name: let all our
ffections be turn'd into
harity, that our hearts
nay desire nothing but
hee, whom we may safe-
y love with our whole
rength, whose Heaven we
nay covet, and fear no ex-
ess.

IX.

O thou, whose blis-
l Vision is the joy of
ngels, and sovereign hap-

pineſs of all thy Saints
Oh that our Souls could
love thee without limit
as thou art in thy ſelf i
finitely amiable! That w
could fix all our thoughts
on thee, and never tak
them off from the memor
of thy ſweetneſs! At le
O thou Fountain of Et
nal Bounty, that flows
freely with perpetual bl
ſings! Let every day
receive of thee, ſtill ſet
part ſome portion of
ſelf, ſeriouſly to medit
thy infinite mercies, a
heartily rejoyce in thy gl
rious rewards: mercies th
give us all we have, and
wards that reſerve for
all we can wiſh.

T

The Prayer.

O God whose Infinite Mercy has vouchsafed us the mighty rescue of thy only Son, from the desperate rebellion of our Passions, which utterly confound the Government and Peace of our Souls! Grant, we humbly beseech thee, that our experience of the miserable effects of yielding to their Allurements, may make us warier in observing, and severer in repressing their first Motions; and thy Grace so strongly fortifie us against all their furious and repeated Assaults, that Reason may more and more recover

its due Force, and calm
joyn with Faith, to secu
and exalt in our hear
the blissful Throne of t
Charity, through the San
our Lord Jesus Christ t
Son, and our Saviour an
Redeemer. Amen.

MEDI

MEDITATION V.

On the fall of Man.

Rom. 5. 12. *Wherefore, as by one man* Sin *entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

I.

UNhappy Man! at first created just, as every work comes fair from the Hands of God: at first endowed with Dominion over the Earth; and, which was more, with Dominion

on over thy ſelf: at fir
not only made ſole Lo
of Paradiſe, but Heir A
parent of the Heaven
Heavens: All this thou l
by one raſh Act, diſobe
ing the law of thy w
Creator. All this, al
we loſt by thy tranſgre
on, which brought in S
and death, and univer
Miſery.

II.

Our Bodies were d
prav'd by thy diſtemp
and our Souls made fit
ſuch depraved Bodies: o
Senſes quickly rebell'd
gainſt reaſon, and both to
ther conſpir'd againſt gra
dulneſs and ignora
o'erſpread the World:

error and vice poſſeſt mankind : the law they obſerved was their own unruly Appetites, and the Deity they worſhip'd, the work of their own hands; even the ſelected people of the true God, the favourite Nation of the Almighty Providence.

III.

They who were brought out of *Egypt* with ſo many wonders, and ſeated in a Country flowing with Milk and Honey; they who had ſeen the Sea divide before them, and ſtand on each ſide as a Wall to defend them: they who have taſted the Quails and Manna from Heaven, and drank

drank of the Streams that came gushing from the Rock, even they forgot their great Deliverer, and set up for their God a golden Calf: thus they turn'd their Glory into the similitude of a Calf that eateth Hay: they soon forgot God their Saviour, who had done such great things for them in *Egypt*.

IV.

Thus lay the miserable world cover'd with darkness, and the thickest mists of gross Idolatry: thus had poor man quite lost his way, and all he could do was to wander up and down, till when his few vain years were spent, he sud-

ſuddenly deſcended to Everlaſting Sorrows. This mov'd thy pity, Gracious Lord! who often art found by thoſe that ſeek thee not: who never withdraweſt thy hand in time of need; but conſtantly ſuppliest us in all our diſtreſſes: this mov'd thy pity to undertake our relief, and come down thy ſelf, and dwell among us. O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of Men.

V.

But thou again, dear Lord, muſt leave our world, and though it be

good

good for us, 'tis hard to part from thee: thou muſt again aſcend into thy Fathers Boſom, to prepare a place for thy faithful Followers: yet even then, O thou wiſe and infinite goodneſs! thou didſt not wholly forſake our Earth, but art here ſtill to move us by thy preſence, and entertain our Devotions without fear of exceſs: we know it is impoſſible to adore our God too much: O that it were poſſible to adore him enough.

VI.

Lord, what a happy change has thy coming wrought! what glorious effects has thy doctrine

pro-

produc'd : narrow was once the gate,and ſtrait the path to bliſs,and few there were that found it. Once in a populous City, not ten that were juſt ; and on the whole earth but eight that were ſav'd : now we ſee many with a ſtrong and generous Love, endeavour to run after thee in the ways of thy Commandments : whence, O my God, could this ſtrange improvement come, but when Chriſt aſcending ſent us the Comforter ? whence could this Bleſſing ſpring, but from his Holy Life, and the infinite merits of his painful death ? O let us keep alive the memory

of

of our dear Redeemer's Death, and apply to our Souls all the vertue of his Passion.

VII.

O blest memorial of my Saviour's Love, and faithful Seal of all his promises; if I forget to sing of thee, let my Tongue cleave to the Roof of my mouth: if I forget to meditate on thee, let my head forfeit its Power to think: all the short time I remain in thy presence, I will wholly apply to adore thy Majesty: thee will I bless for all thy mercies; to thee will I open all my necessities, begging thy pardon for my past offences, and thy

thy gracious assistance for the time to come, imploring thy mercies always to attend us, and thy blessings upon all the world.

VIII.

O spotless Lamb, once slain for us on the Cross, have mercy on us, ungrateful Wretches, be thou our powerful Advocate with thy Heavenly Father, and solicite by thy merits his mercy for us: offer thy sacred self before his Throne, and turn away the wrath we deserve for our sins so Slaves are rescued from their Chains, and Prisoners from the doom of Death, while they please their offended King with

with the pleasing remem-
brance of his beloved Son
and so hope we, and infi-
nitely more, from the infi-
nitely greater Mediation of
Jesus. Blessed be thy Pro-
vidence, O Lord, that
tenderly nurses up the
world, still growing on to
new degrees of perfection
on.

IX.

May every Age sing pra-
ses to our God, and all
Generations adore his Pro-
vidence. From the begin-
ning, his mercy hath still
laid means to raise us to
those blessed Objects above
our nature. At first he
created *Adam* with all ne-
cessary knowledge, and
the

then ordain'd the Patriarchs to inform their Families: afterwards he charg'd the Angels to bring us his Commands, and often inſpir'd the Prophets to declare his will. When he had done all this, and found it not enough to guide untoward man to his true end: What did he then to ſave the periſhing World? O ſtrange exceſs of the Divine Goodneſs! he ſent even his own beloved Son to dwell among us, and teach us the art of working our Salvation; that ſacred art of training up our Souls for Heaven, and fitting them for the bliſful union with himſelf.

X.

X.

But, O thou King o glorious ſweetneſs, whol flowing Tongue drop' Milk and Honey! we wer alas, not happy to behol thy perſon, nor our Ea worthy to hear thy voic yet e'er we were bor thou had'ſt us in th Thoughts, and did'ſt pro vide a method to ſuppl that defect; ſelecting number of choice Diſci ples, and throughly in ſtructing them in thy He venly Doctrine, that the might keep alive the me mory of thee, and witnes to all Nations thy ſtupen dious works: thou did'ſ verifie their miſſion wit

th

the power of Miracles, and inflam'ſt their hearts with the fire of thy Spirit: o'er all the world they proclaimed thy Law, and undauntedly preach'd the crucify'd God; deep in the Breaſts of the Faithful did they write thy Goſpel, and ſeal it before their Eyes with their own Blood.

The Prayer.

O *God, whoſe Eternal Wiſdom the Word made Fleſh, and Dwelling amongſt us, not only told the World with his own ſacred Mouth the unthought-on ſteps which lead directly to Hea-*

ven;

X.

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plain with his own sac
Feet, and ordain'd others
ter him through all Gene
tions, to guide ours stea
ly in them! Let not,
humbly beseech thee, so m
love and care be lost on
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nual necessary Grace, not
ly to learn by roat, and
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precious way, kept
open to our Eyes; but m
it our whole Life to
diligently in it, even
Death; through our L
Jesus Christ, thy Son,
with thee, and the
Ghost liveth and reigneth
God World without
Amen.

MEDITATION VI.

Christ and the Soul.

Phil. 4. 13. *I can do all things through Christ that strengthens me.*

WHo will give me this happy Favor, that I may find my God alone? that I may find him in the silence of Retirement, where the noise of this world can no way interrupt us; but that my God may speak to me, and I to him, as dearest friends converse together: that I unfold before him all my

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wants, and freely ask the Charity of his Counsel, what shall I do, O my gracious Lord, to be happy here? What shall I do to be happy hereafter? Nature already has thus taught me, that in all I undertake, I seek my own good.

II.

Only I have cause to fear I may mistake the Good, and set up an Idol instead of thee, unless my God vouchsafe to instruct me, and shew my Soul its true felicity. Hear how the Eternal Wisdom gives thee advice, and let every word sink deep into thy Soul: seek with those

first endeavours the Kingdom of Heaven, and all things else shall be added to thy wish: love with thy whole affections the enjoyment of thy God, and all things else shall conspire to thy happiness.

III.

All these, my Lips confess, are excellent Truths, but when, O my God, shall my Life confess them? When shall I perfectly overcome my Passions, and guide them so, that they may draw me to thy light? While they are mine, alas, I cannot govern them: Behold, dear Lord, I offer them all to thee, check thou their lawless motions

by thy Grace, lest the
violently carry me aw
from my duty: wean the
my heart from the folli
of this world, and quic
en its appetite to thy sol
Joys; that I may hung
and thirst perpetually aft
thee, and those glorio
promises thou hast ma
to thy Servants: that m
whole Soul may seek th
alone, since thou alo
art all my Heaven.

IV.

When, O my Soul, sh
thy God find thee alo
free from those b
thoughts that fill t
head? O with what re
Charity would he then i
struct thee, and let t

into his blessed Secrets! himself would become thy familiar Guest, and dwell with thee in perpetual joy: Lord, thou must enter first, and chase those fancies away, and consecrate my Soul a Temple to thy self: take thou entire possession, and hold it fast for ever; and suffer not the Enemies of my peace to return: sit thou as Sovereign King, and absolutely command: for thy Government is mild, and rewards are infinite.

V.

What hast thou promised gracious Lord, to him that receives thee with an humble Love! all that's

contain'd in those swe
and mystick words, h
dwells in me, and I in hi
O blessed words, if on
my Soul can say, he dwe
in me, and I in him! h
is my refuge in all Ten
ptations: he is my Com
fort in all Distresses: he
my Security against all h
nemies: he dwells in m
and I in him: what c
an infinite Bounty gi
greater than it self? An
what can an empty Cre
ture receive greater tha
his God?

VI.

O glorious God, m
life, my joy, and the onl
Center of all my Hopes
were my unsteady Sou
onc

once united to thee, or once had relisht the sweetness of thy presence: how would all other Company seem dull and tedious, and the whole world be bitter to my taste! how would my thoughts cleave fast to thee, and gladly seal this everlasting Covenant! If thou, O Lord, wilt dwell with me, my heart shall continually attend on thee: night and day will I sing thy praises, and all my life long adore thy mercies.

VII.

Thou art my only hope, O blessed Jesu, and thy favour alone is all things to me: in thee I find the Providence of a Father, and

the tender kindness of
indulgent Mother: in th
I enjoy the Protection
a King, and the rare
delity of a constant frien
in thee I possess whateve
want, and thy fulness e
ceeds even my utmost
sires: thou art, O Je
my God and all thing
what can I think or w
for more? already enou
is said for them that lo
and know the value
those precious word
what could'st thou s
dear Lord, more swe
than this! thy delight
to be with the Children
Men.

VIII.

O sweet and charmin

word

words, my God and all things! ſweet in exceſs to thoſe that taſte them; not the corrupted Palates of the world, who reliſh nothing but the food of ſence: words that revive the fainting mind, and fill its darkeſt thoughts with light and joy. O may theſe bleſſed words dwell on my tongue, and live for ever in my faithful memory, where e'er I am in this inconſtant World, and whatever buſineſs entertains my hand; ſtill let my inward Eye look up towards thee, and fix its ſight on thy glorious Face. Still may I wiſh and long for that happy day, which opens to my

Soul so blest a view, whe
I shall see, and no long
darkly believe, that tho
O Lord, art my God an
all things.

IX.

What should the Ca
tive wish but Liberty
and the weary Pilgrim
but to be at rest? Wh
should the Sick desire bu
Health? and what can
but to be with my God
It is the greatest Charit
that God himself can be
stow, since God can be
stow nothing greater tha
himself. O let us be guil
ty of no more ingratitude
to so gracious a God, no
no more neglect so glori
ous a Majesty: away false
plea

pleasures, sin and vanity; for the God of Holiness hath toucht my heart: he has himself gone in, and taken full possession, and seal'd it up for his own Service.

The Prayer.

O *God, who seeing the dulness of our Spirits need so often fresh impulses of Sence, hast wonderfully contriv'd our alone saving Object, thy sacrific'd Son, continually to solicite our hearts, and make us fit for thy Heavenly Kingdom: Reclaim, we humbly beseech thee, all our wandring affections, and compose them into such a di-*

ligen

ligent and devout Atten-
dance on thy blessed Will, an-
our alone Saviour's Com-
mands, that we may dai-
feed our Adoration and lo-
of him, and daily grow
our desires of seeing eterna-
his glorious Face; who wi-
thee and the Holy Ghost liv-
and reigns one God Wo-
without end. Amen.

MED

MEDITATION VII.

Against Temptations.

1 Cor. 10. 13. *There hath no Temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.*

I.

COme let us now call off our thoughts from ranging abroad, where they

they but lose themselves and prostrate our selves before thee, O Lord, freely confessing our own misery and in the lowest posture of afflicted Pilgrims, humbly implore thy mercy peacefully in the Grave the body repos'd, and the Soul went triumphing to redeem thy Captives; but we, alas, thy helpless Orphans; how are we left in the midst of our Enemies: to how many dangers is our life expos'd! with how many tentations are we round besieged.

II.

Tentations in Meat, tentations in Drink, tentations in Conversing, tentations in

in Solitude, tentations in buſineſs, tentations in leiſure, tentations in riches, tentations in poverty: all our ways are ſtrew'd with Snares, and even our own Sences conſpire againſt us: whither, O my God, ſhall our poor Souls go, encompaſs'd with a Body ſo frail, and a World ſo corrupt? Whither, but to thee, thou Juſtifier of Sinners, and to thy Grace, the ſuſtainer of the weak? Thy Grace inſtructs us what we ought to do, and breeds in us the will to endeavor what we know: thy grace enables us to perform our reſolves; and when all's done, thy grace muſt give the ſucceſs.

III.

III.

Govern us with thi
thy Grace, O eternal Wis
dom, and direct our step
in thy safe way. Orde
every Chance to preven
our falling: and still lea
us on towards our happ
end. Give us the Eye an
Wing of an Eagle, to se
our danger and fly swift
away; if we must need
engage our Enemy: an
no means left to escape th
Encounter. Strengthen us
O Lord, to persevere wit
Courage; that we never b
wanting in our Fidelity to
thee. Convince us, bless
Jesus, into this firm Judg
ment; and may our Me
mories faithfully retain it

what-

whatever our Senſes ſay to deceive us, or the World to obſcure ſo beauteous a Truth; that thy ſelf alone art our chiefeſt Good: and the ſight of thy Glory our ſupream Felicity.

IV.

We have heard perhaps ſome melancholly News, of ſudden Sicknesſes, or unexpected Deaths: but do we fear to be ſurprized our ſelves, and provide betimes for that day of trial? We meet with Accidents enough to diſparage this World; but do we really feel it loſe credit in our Hearts? Does our eſteem of the other grow ſtrong and high; and every one faith-

faithfully tell his own So
'Tis not in this po
World thou must expe
content; nor hope to e
joy a perfect rest: but
good Conscience is a con
nual Feast, and a peace
Mind the antipast of He
ven.

V.

Order thy whole Affai
with utmost skill; an
which is seldom seen, b
all succeed: still thou sha
find something to troub
thee, and even thy Pleasure
will be tedious to thee
where ever thou goest sti
Crosses will follow thee
since where ever thou goe
thou carriest thy self. Wh
then, my God, is truly hap

py

py? or rather who comes nearest Happiness? he that with Patience resolves to suffer whatever his Endeavours are not able to avoid. Happy yet more is he that delights to suffer, and glories to be like his crucified Saviour.

VI.

When thou art come to this my Soul, that thy Crosses seem sweet for the love of Jesus: think then thy self sublimely happy, for sure thou hast found a Heaven upon Earth, at least, the best Heaven this Earth can afford: and take it as a Pledg of a better to come. This is alas the Land of the Dying, but we hope to see the

glory

glory of God in the L
of the Living; where
shall hear him pronou
this Sentence to those t
love him, in a chear
Note, Well done thou go
and faithful Servant;
gave thee two Tallents,
thou hast gained two mo
enter into thy Masters J

VII.

My Thoughts run o
the Passages you have r
to day; or rather for
such impertinent Thing
what have we seen but
stracting Vanities?
what brought home b
unprofitable Fancies? ho
often have we felt o
Minds disturbed! how
ten endanger'd by unhap

Acc

Accidents! Sometimes we frowardly throw our selves down; and like sullen Children will not stand. Sometimes the Tempest throws us down, and like weak Children we cannot stand: yet are we venturing still among the Snares, enticed by the appearance of some present Delights.

VIII.

We weary our selves with running after Flies, which are hard to catch, and Trifles when they are caught, this we pursue and follow that; but nothing we meet can fill our Hearts, till we have found out thee, O gracious Lord! our only full all-satisfying Good: till

till we have found out the not by a dark belief, but clearly as thou art in thine own bright self. Remember, O my Soul, this Truth of the World we live in, which our own Experience too evidently proves the Eye is not filled with seeing its Varieties, nor the Ear with hearing all its Harmony.

IX.

Remember this Truth of the World, we hope, made sure to our Faith by the Word of Jesus: the Eye has not seen such beauteous Glories, nor has the Ear heard such ravishing Charmes, nor can the Heart it self conceive such incre-

dible

dible Joys, as our God has provided for them that love him: as our bleſſed Jeſus has purchaſed for his Servants; and even for thee, my Soul, to crown thy Patience. Wherefore in Peace lay down thy Head, and reſt ſecure in the Protection of thy God: whoſe Mercy ſo graciouſly has ſingled thee out, and ſo ſtrongly eſtabliſhed on himſelf thy Hope.

The Prayer.

O God who ſeeſt and pitieſt the Infirmity of our Nature, ſurrounded on every ſide with the worſt of Dangers, Temptations to Folly! ſtrengthen

then us, we beseech thee, w
thy sole-powerful Grace,
stand continually on
Guard; resolv'd even
Death, either warily to avo
or stoutly break through
that offers to divert or stop
advance of our love to thee
lone; and grant us so wis
to improve the Talents of C
pacity and Means thy Pro
dence assigns us in our pres
state of Life; that at the gr
day of account, we may ev
one be received with those p
cious Words, Well done go
and faithful Servant, en
into thy Masters Joy, *thro*
our Lord Jesus Christ
Son, and our Saviour. Am

MED

MEDITATION VIII.

Of a Good Life.

1 Pet. 3. 10. *For he that will love Life and ſee good Days, let him refrain his Tongue from evil, and his Lips that they ſpeak no guile.*

I.

HAppy are they, O Lord, who have ſo much Employment, that there remains no room for idle Thoughts: happy are they who have ſo little Buſineſs, that they want not ſpace to attend their Souls:

happy yet more are th
who in the midſt of th
Work, can think ſometi
of the Wages above; wh
nothing diverts from t
chief concern of ſeeking
make their Election ſu
but while their Backs
bow'd down with Lab
they freely can raiſe up t
Minds to Heaven,
while they are ty'd to t
Beds with Sickneſs,
yet move on towards t
Eternal Reſt.

II.

Often they rejoice w
themſelves alone, and
lently ſay in their conte
ed Hearts, here we alas
narrowly confin'd, and
time entertain'd with t

al Affairs; but hereafter we expect an unbounded Enlargement, and the same glorious Office with the blessed Angels: here we are subject to a thousand Miseries, and the most prosperous Life is vain and short: but hereafter we expect an Infinity of Joy, and the solid Pleasures of Heaven for ever.

III.

We too, O gracious Lord, who now adore thee, and in thy Presence repeat these Words: we humbly pray thee guide us in the ways of Vertue, that we never incline to any vicious Extream: deliver us from the stormy Sea of Business,

and the dead Water of
ſlothful Life, leſt we be
away by forgetting thee
become corrupted by
glecting our ſelves; m
us, ſometimes at leaſt,
collect our Thoughts,
much ſoever our Con
on diſtracts us: make
look up with Confid
in our God, how low
ever our Afflictions de
us; make us look u
the Eternal Mountains,
feed our Souls with
ſweet Hope.

IV.

The Day will c
when out of this
World, we ſhall joy
aſcend to that beau
Light: the Day will c

and cannot be far off, when we ſhall reſt forever in the Boſom of Bliſs. Whither, O my God, ſhould we wander, if left to our ſelves? where ſhould we fix our Hearts if not directed by thee? how great is the Multitude of thy Sweetneſs, O Lord, which thou haſt hidden for thoſe that love thee! Where, O thou boundleſs Ocean of Charity! where will thy overflowing Streams ſtay their Courſe? we and our Ingratitude ſtrive to oppoſe thee, but nothing can reſiſt thy Almighty Goodneſs.

V.

Happiest of all, O Lo
are they whose very Bu
ness is thy Service; w
not only bestow an inte
rupted glance, but stedd
fix their Eyes on thee: w
not only visit thy Ho
sometimes, but Night a
Day dwell in thy Presen
if the Sun rise it finds th
at their Prayers, and wh
it sets leaves them at t
same sweet Task. Eve
place is a Church to the
and every day a holy Sa
bath; every Object an o
casion of Piety, and eve
Accident an Exercise
Virtue.

VI. D

VI.

Do they behold the beauteous Stars; they presently adore their great Creator: do they look down on the fruitful Earth, they instantly begin to praise his Bounty: let War or Peace do what they will, and the inconstant World reel up and down, they pass through all as unconcern'd; and smoothly go on their regular Course, looking still up to that glorious Life above, and entertaining this present in Hope and Solitude, that at last they may gain what they so long desired, and live for ever in Eternal Glory.

VII.

If they depart sometim
from their proper Cent
and forsake a while th
belov'd Retirement; '
to approach and give Lig
to others, and enflame so
cold or luke-warm Hea
while they are thus abro
their Minds are at ho
with thee, and nothing c
divide them from thy d
Presence: yet do they wi
ly make haste to return, a
enjoy thee alone in th
little Cell: there thou
ceiv'st them as famil
Friends, and freely adm
test them to thy sec
Sweetness: thou gi
them a tast from thine ov
full Board, and overflow

their Hearts with the Wine of Gladness.

VIII.

Often they feel a little beam from Heaven strike gently and fill their Breasts with Light; often that gentle Light is kindled into a Flame, and chastly burns with pure Desires; Desires that still mount up, and aim at thee, the Supernatural Center of all their Hopes. O happy state of reverend Discipline! free from the Cares and Tumults of this World, free from the dangerous allurements of Sin; and perpetually sollicited with engagements to Vertue: where they seldom fall, and

quickly rise, and make swi
advances in the way t
Heaven; where they livei
Peace, and dye with Co
fidence; and go to sing
mong the Quire of Ang

IX.

Blest Providence! wh
govern'st all things in pe
fect Wisdom, and assigni
to every one his prop
place: if thou hast pleas
to dispose our Lives, i
Circumstances less favour
ble than these, O let th
powerful hand supply o
Wants, and lead us on i
our low Path; that at le
afar off we may follo
them, who strive to tre
so near thy steps: So sha
we too, though slowl
arriv

arrive at the rich Inheritance of that Holy Land: so shall we gladly enter those blissful Gates, and dwell for ever in the City of Peace.

The Prayer.

O Merciful God whose Providence disparages with shortness and crossness all the enjoyments of this World, that they may become less tempting to us, and take less hold on our Hearts! grant us Grace we beseech thee, wisely to discern, and heartily praise thee for this most beneficial allay of their Natures.

quickly rise, and make swi
advances in the way t
Heaven; where they live i
Peace, and dye with Co
fidence; and go to sing
mong the Quire of Ange

IX.

Blest Providence! wh
govern'st all things in pe
fect Wisdom, and assign'
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ble than these, O let th
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II.

And since we cannot attain thee, the Heaven of Heaven, if we do not fix our selves entirely on thee, nor yet be raised to this, if we are or may be satisfied with any thing besides thy glorious self: may us check and overcome the repinings of Flesh and Blood with juster adorations of thy infinite Mercy, for qualifying so fitly this Womb of our Souls, that by its own uneasiness, it more easily disposes them for a happy Birth into thy blessed Eternity, through our Lord Jesus Christ thy Son and our Saviour. Amen.

MED

MEDITATION IX.

On Contentment.

1 Tim. *6. 6. But Godlineſs with Contentment is great Gain.*

I.

LOrd, who are we, that our polluted Hands dare offer to thee the Incenſe of Praiſe? we who ſo often diſobey thy Commands, and ſo ſeldom weep for our many Follies? forgive great God our boldneſs, who thus raſhly preſume; forgive our Frailties who thus weakly perform.

Teach

Teach us to humble our ſelves, and check the Vanity of our proud Conceits; let us mourn and bluſh at our many Infirmities, and ſo much the louder call to thee O Jeſu, for relief; look down with tenderneſs on our World of Miſeries; and make Interceſſion to God the Father for us.

II.

Bleſſed for ever be thy Name, O Holy and Bleſſed Spirit; and bleſſed be the bounty of thy Goodneſs: when the Eternal Father, by creating the World, had declared himſelf and his Almighty Power; when the increated Word, by redeeming Mankind, had reveal'd

veal'd himſelf and his infinite Wiſdom: when now there remain'd but one Seal more to be open'd of the Book of Divine Myſteries. Behold a ſtrange condeſcendence to our weak Nature, the inviſible Spirit viſibly appears; he deſcends from Heaven in the ſhape of a Dove, and gently lights on the Prince of Peace.

III.

Again he deſcends in the likeneſs of Fire, and miraculouſly ſits on the Heads of the Diſciples; mingling thus together in one bleſt compound thoſe chief Ingredients of excellent Vertue: Mildneſs to allay the heat of Zeal, and Zeal to quicken

quicken the indifferency of Mildness; Innocence to adorn the Light of Knowledg, and Knowledg to direct the Simplicity of Innocence. O blest and admirable Teacher! who can instruct like the Spirit of God? he needs no Years to finish his Course, but with a swift and efficacious touch consummates all things.

IV.

He entred the Soul of a young delighter in Musick, and presently sanctified him into a Composer of *Psalms*: he took a poor Shepherd from following the Flock, and immediately raised him to the degree of a King!

Pro-

Prophet: he by one Lesson perfected the Disciples, and polisht rude Fishermen into Eloquent Preachers: he touch'd the Heart of a Persecuting Pharisee, and instantly chang'd him into a glorious Apostle. All this thou hast done, O infinite Goodness; and all we do is wrought in us by thee.

V.

Rejoyce, and with thy best instructed Thoughts admire the exquisite Wisdom of the Divine Providence; who from such low beginnings can raise so great Effects, yet every step thrust connaturally on the next: behold a little Seed that's buried in the Earth, shoot

ſhoot gently out its tender Leaves, and nouriſht on with the Clouds and Sun, climb up by degrees into a tall Stalk: there it diſplays its full-blown Hope, and crowns its own Head with a Silver Lilly.

VI.

Such is the progreſs of immortal Souls, even thoſe who ſhine now among the higheſt Seraphins, at firſt ſhut up in their Mothers Womb, where they lye confined Priſoners in the dark; thence they come forth to ſee and hear, and ſlowly begin to walk and ſpeak: next they advance to underſtand and diſcourſe, then learn to fly with the Wings

of

of Grace; till they get up even beyond themſelves, and believe and live above their own Nature; at laſt the kindly hand of Death gives them a ſtroke, and they inſtantly become like the glorious Angels.

VII.

Inſtantly their dark and narrow Knowledg unfolds it ſelf, and ſpreads into a clear and ſpacious view, where they at once ſhall ſee all the glories of Heaven, at once poſſeſs and for ever enjoy them. Thus from the humble Seed of Grace, connaturally ſpring the Flowers of Glory; and from this Life's green ſtem of Hope, grow juſt on the

top

top the Lillies of Paradise, Lillies that never fade, but still shine on, and fill the Heavens with their beauteous Sweetness: Lillies, that even *Solomon* in all his Glory, was not arrayed like one of these.

VIII.

Teach us, O Lord, the divine Lesson of being humble and meek, and to submit all our Wishes to the will of Heaven, to govern our Senses by the rule of Reason, and our Reason by the dictates of Religion, to design our whole Life in order to our End, and establish for our End the bliss of Eternity: thou bid'st us but wisely love our selves

an

and attend above all things our own true Happineſs: thou bid'ſt us value even this World as much as it deſerves, ſince 'tis the School that breeds us up to the other; only we are forbidden to be wilful Fools, and prefer a ſhort Vanity before Eternal Felicity.

IX.

O the mild Government of the King of Heaven! all this we can do, whatever elſe we are doing: this we can do even while we ſit ſtill; and only move our Thoughts towards thee. Nay then we beſt perform the beſt of Works, when all our Powers are quiet in

thee.

thee. Yet let not this th facile Sweetneſs, dearest Lord! be abuſed by us to wanton neglect, but mak us love thee ſo much more as thou more diſcover the exceſs of thy Love Too often are we troubl about many Things, whe the truly neceſſary is b one.

X.

When, dereſt Jeſu, ſhal our deſires be fill'd wit the everlaſting fruition thy bleſſed Self? hence forth, for thee and for th ſacred Love, O thou gre and only Comfort of ou Souls! may all Afflictio be welcome to us, a wholſome Phyſick to co

rect our Follies: may the Pleasures of the World be rejected by us, as dangerous Fruits that fill us with Diseases. May we, by thy Example, neither fear to dye, nor refuse the labours of this Life; but while we live obey thy Grace, that when we dye, we may enjoy thy Glory.

XI.

O glorious Presence! when shall our Souls be filled with strong and constant desires of enjoying thee? thy Presence, that can quickly turn the saddest Night into a chearful Day, that can change a Dungeon into a House of Mirth, and make every Place a Paradice.

dice. O may every Favo
thou offer'ſt be thankfu
received, and every Tale
thou beſtow'ſt diligent
improv'd; ſo ſhall we faith
fully perform our Duty, a
render to thy Grace its j
Glory, while whate're w
have, we acknowledg fro
thee, and whate're th
giv'ſt us is not in vain.

The Prayer.

*O Bleſſed Jeſu, thou ſu
diſpoſer of all Thing
give me neither Poverty n
Riches, but only Things n
ceſſary for my Suſtenan
leſt perhaps being full I
allur'd to deny thee, and ſ
who is the Lord? or com*

led by *Want* to *steal*, and forswear the *Name* of my *God*: or rather *dearest Lord*, give me what thou *pleasest*; since thy *self* hast *taught* me a more perfect *Lesson*, to *submit* entirely my *will* to *thine*; only I *still* may *beg*, that in all my *Ways*, thy *Providence* may *govern me*, and in all my *Temptations* thy *Grace* preserve me: *That* at *last* I may arrive at thy *Heavenly Kingdom*; and *dwell* with thee for evermore. Amen.

A New-years-Gift Composed of PRAYERS AND MEDITATIONS, WITH DEVOTIONS FOR LENT.

The Fifth Part.

LONDON,
Printed for *Simon Neale* at the Three Pigeons in *Bedford-street*, over against the *New-Exchange*, 1683.

A New-years-Gift

The Fifth Part.

MEDITATION I.

Wednesday's weekly Fast.

St. Luke 18. 13. *And the Publican standing afar off would not lift up so much as his Eyes to Heaven, but smote upon his Breast, saying God be merciful to me a Sinner.*

I.

TO thee, O Lord God, belongs Righteousness, but unto us Confu-

sion of Face for evermore
we are the vainest, the vile
and sinfullest of the Chi
dren of Men, and are n
worthy to be called th
Servants; we are vile,
Lord in our own Eyes
reason of our Sins, and
will yet be more vile b
cause we are so in thine

II.

I am not worthy of th
Air I breath in by reason
my Disobedience, I am n
worthy of the Earth I tre
upon, by reason of m
Transgression, nor worth
of the Sun that shines upo
me, by reason of my Sin
much less to lift up eithe
Hands or Eyes to Heaven
which so oft have offended
thee.

III. Tho

III.

Thou hast said that no unclean thing shall approach thy holy Presence, thou being a God of purer Eyes than to behold the least Iniquity; how then shall I appear, who am overspread with the Leprosy of Sin, and miserably defiled with all Uncleanness?

IV.

If *David* a Man after thine own Heart, could say that he was a Worm and no Man, but the very outcast of the People: O what am I! If *Abraham* the Father of the Faithful, who had the Honour to be called thy Friend, could say that he was but sinful Dust and

Ashes: O what am I? and if thy Servant *Job* abhorred himself in Dust and Ashes that never sinned with his Lips, What must I O Lord do, that have sinned all my Life time?

V.

I will, with holy *David* confess my Wickedness, and be sorry for my Sin; I will not suffer mine Eye to sleep, nor mine Eye lids to slumber, neither the Temples of my Head to take any rest, till I have by the Mediation of thy dear Son obtained my Pardon. I will with *Jeremiah* wish that my Head were Waters, and mine Eyes a Fountain of Tears, to weep Day and

Night

Night for my own unworthiness.

VI.

I will with the poor Publican stand afar off dejected, smiting my Breast, and say, God be merciful to me a Sinner; I will return with the Prodigal Son, to my Father's House, and say, Father I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son, make me as one of thy hired Servants.

VII.

I will with St. *Peter* weep bitterly for my past Offences, and endeavour to mortify all my Affections, here on Earth, and

place them above in the highest Heavens. I will pour out my Prayers in the bitterness of my Spirit, and if my dry Eyes want Tears I will call unto my Heart for Tears of Blood, wherewith I may supply them.

VIII.

O thou holy One, that inhabitest Eternity, cast me not away from thy Presence, neither take thy holy Spirit from me, but deal with me as thou didst with thy Servant *David*; who no sooner confessed his Sins, but thou forgavest him all his Iniquities, and say unto my Soul as thou didst to the Man in the Gospel, Son be of good cheer

thy

thy Sins are forgiven thee.

The Prayer.

O *God, who didst severely punish our first Parents for eating the forbidden Fruit, as hast so often recommended to us the necessary Duties of Abstinence and Fasting! Grant we beseech thee, that by observing diligently thy holy Discipline proposed to us, in the Laws, and Practice of thy Church; we may correct our Levities, and revenge our Excesses, and subdue our irregular Appetites, and frustrate the Temptations of the Enemy, and secure our Perseverance, and daily proceed to*

new degrees of Vertue and Devotion; till in the end of our Lives we receive the end of our Labours, the Salvation of our Souls in thy heavenly Kingdom, through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost lives and reigns one God World without end. Amen.

MEDI-

MEDITATION II.

Fridays weekly Fast.

St. Matth. 17. 21. *This kind goeth not out but by Prayer and Fasting.*

I.

HAve Mercy on us, O God, have Mercy on us; for our Souls trust in thee, and under the Shadow of thy Wings will we hope, till our Iniquities pass away. Have Mercy on us, O Lord, for we are weak; heal us, O Lord, for we have sinned against thee; our Iniquities are gone over

our

our Head, and like a sad Burthen sit heavy on us.

II.

Will not our God require an account for these Things? Will he not examine every Passage of our Lives? He sees the Secrets of our Hearts, and our darkest Sins are not hid from him. Lord make us judg our selves, lest we be condemned by thee, and repent us of our Sins lest we be punish'd by thee.

III.

Make us mortify our Senses with discreet Austerities, particularly contrary to the Passions which molest us, that we may reduce our Bodies into Subjection

to

to our Minds, and our Minds into Subjection to thee; that as our too much Liberty brought us to Folly, our juſt Severity may bring us to Pardon. Pardon, O Lord, the Iniquity of our Sins, and graciouſly remove away all thy Puniſhments.

IV.

Enter not into Judgment with thy Servants, O Lord, for in thy ſight ſhall no one living be juſtified; our ruine, we confeſs, is wholly from our ſelves, and all our hope is in thy Salvation: if we repent and ſay now we'll begin, 'tis time now to riſe from ſleep: Behold Temptation ſtands at the Door,

Door, and our weak resistance lets it in, our corrupt Nature conspires with our Enemies, and our evil customs prevail against us.

V.

Pity us, O Lord, thou who knowest whereof we are made, wean us from this World, thou who mad'st us for a better, deliver us from the occasions that so often endanger us. Deliver us from the occasions that so often overcome us; deliver us from all sudden and disastrous mischances: deliver us from the miseries of everlasting Torments.

VI. Why

VI.

Why art thou sad, O my Soul? and why art thou disquieted within me? still trust in God, for still we will praise his Name; he is our Saviour, and our God, O praise our Lord for he is Good, and his Mercy endures for ever. Let all who fear our Lord, now say, that his Mercy endures for ever. He was mindful of us in our low estate, and redeem'd us from our Enemies, for his Mercy endures for ever; he will guide us here in the ways of Peace, he will bring us hereafter to the Joys of Eternity for his Mercy endures for ever.

The

The Prayer.

O God, who by thy holy Doctrine hast taught us to Fast, and Watch, and Pray, and by thy blessed Example powerfully engaged us to follow thy Steps; vouchsafe us we beseech thee thy Grace, so to mortify our Bodies, by withdrawing the Fewel from our unruly Passions, and reducing our immoderate sleep to the measures of necessary Refreshment, that our Minds may the better be disposed for Prayer and Meditation, devoutly to celebrate here the Fasts, and Festivals of thy Church, and eternally to rejoyce with thee hereafter in the

King-

Kingdom of thy Glory, where with the Father and the Holy Ghost thou livest and reignest ever one God World without end. Amen.

MEDI-

MEDITATION III.

Ash-Wednesday.

Luke 4. 2. *In those days he did eat nothing.*

I.

COme let us Fast and Mourn and Pray, for our Lord is Merciful and Just: Remember, O Man, that Dust thou art, and into Dust thou shalt return. All Flesh is Grass, and the Pride thereof as the Flower of the Field; the Grass withers and the Flower fades, and leaves the naked Soul to Judgment: before

Man

Man is Life and Death, Good and Evil, that which he chuses shall be given him; he that follows Vertue chuses Good, but the vicious Liver endless Evil.

II.

When, O my Soul, did we ever follow our Passions, but they instantly wrought our disturbance, and threatned at last our ruine? when did we ever turn our Thoughts to Piety, but it presently brought us Peace, and refresht our Minds with new hopes of Felicity? the Winds are often rough, and our own weight presses us downwards. Reach forth, O Lord, thy saving Hand, and speedily deliver us.

III. The

III.

The Sun runs its Course, or stands still, or goes back as thou commandest; the raging Sea grows calm, nay divides it Waves at thy Word: only thine own *Israel* resists the Voice of their God. A Rod of Direction is the Scepter of thy Kingdom, swaying Man to observe the Discipline of Life.

IV.

When we had sold ourselves to Sin, and were all become the Slaves of Satan, our blessed Jesu descended from Heaven, and brought a vast Price to buy out our Freedom, the Price was no less than his own dearest

Blood,

Blood, which he plenteously shed on the Holy Cross, depositing so his inestimable Life, to rescue us Sinners from Eternal Death.

V.

Let us consecrate this day to his sacred Memory, and tenderly compassionate his unparallel'd Sufferings, repenting from our Hearts our many Sins, and thankfully admire his infinite Mercies; let us wean our Minds from unbecoming Delights, and mortify our Senses with a prudent Restraint; that carri'd on the Wings of Fasting and Alms, our Prayers may mount up more swiftly to Heaven.

VI. How

VI.

How admirably, O Lord, has thy Wisdom contriv'd our Salvation, infusing even by our Senses Grace into our Souls? let none excuse their wandring from the streight Path of Life: Behold a steddy Guide! let none pretend Faintness and want of Spirits to walk in it, behold at every step abundant Refreshments: the Church shines ever bright as the Sun, and sheds all about as quickning Beams.

VII.

He that fram'd the Heart of Man design'd it for himself, and bequeath'd it unquietness, till possest of it

Maker. Vanity of Vanities, all is Vanity, but to love our God and attend his Service. All thy Ways, O Lord, are Mercy and Wisdom, and all thy Counsels tend to our Happiness, but we must endeavor to seek thy heavenly Kingdom, and all things else shall be added to us.

VIII.

Happily ends that Day, whose Evils end with it, cancell'd of just Contrition; happily begins that Night, which is introduc'd with aspirations to our Eternal Rest; the day is thine and the night is thine. Lord, may thy Grace, through both, breed us up also thine.

IX.

Every Night approach us nearer our last, whi reserves for us eternal W ges, justly, yet with a v and generous Bounty, p portion'd to the work our days, the Wise will a ways keep their Lam ready trim'd, that t Bridegroom's call may n ver surprize them.

X.

I saw the bright Su shew his flaming Eyes, a behold a thousand Rays f led the Air, and beauteou guilded the Earth; his gl rious Face but maskt it s in a Cloud, and immed ately they vanisht awa and their place was to b

fou

sound no more; and I said such, O my God, just such, is the stability of every Creature.

The Prayer.

I.

MY God, never let me so rely on any outward Performances, that I neglect the improvement of my Mind, lest my fasting become an unprofitable trouble, and my Prayer a vain Lip-labour, the Soul and the Body make a Man; and the Spirit and Discipline make a Christian never: Let me so pretend to inward Perfection, that I slight the outward observances of Religion, lest my Thoughts

grow proud and phantastic
and all my Arguments
but a lover for licentious
ness.

II.

O God, whose Providence
introduces thy Church
the sober Discipline
Lent, *by the mortifying*
Memento of the vile and
frail Matter *we are made*
of! Grant we humbly
beseech thee that by Prayer
and Fasting, *we may*
all our proud Conceits
Dust and Ashes, and make
Flesh and Blood feel
self highly honoured, if
whatever Crosses or Mortifications, it may be tempered
and raised to become a
Instrument for ripening

Soul in thy Love, through our Lord Jesus Christ thy Son and our Saviour. Amen.

MEDI-

MEDITATIONS AND PRAYERS ON THE PASSION

For the holy Weeks Fast.

MEDITATION IV.

Monday before Easter.

St. Luk. 22. 2. *And the chief Priests and Scribes sought how they might kill him, for they feared the People.*

I.

'TWas not thy Joys alone, O dearest Lord! that

that thou inspired'st into thy holy Prophets; but thou revealed'st to them thy Sortows too, and commanded'st them to publish them with a tendercare, that they not only should speak thy Words, but the more to affect us. Put on thy Person! O let our Eyes run down with Water, and our Hearts faint away with Grief, while we remember the Sufferings of our Lord, and hear his sad Complaints.

II.

I gave my Body to those that beat it, and my Cheeks to those that buffetted them. I turn'd not away from them that reproacht me, nor

from them that spit on my Face: my Enemies whispe together, and spitefully malign me, when will he dye and his Name perish my familiar Friend who di eat of my Bread, has lifted up his Heel against me, bu thou upheld'st me, O Lord in my Integrity, and set me before thy Face for ever They compast me about with Words of Malice, and fought against me without a cause, they rewarded me Evil for Good, and Hatred for my good Will.

III.

I am poured forth like Water, I am taken away as a Shadow when it declines my Heart within me is as mel-

melted wax, and all my Bones are out of Joynt; my Strength is dryed up like a Potsheard, and my Tongue cleaves to the Roof of my Mouth: I expected some to pity me, and there was none, I look'd for Comforters. but I found not one.

IV.

O my God, my God, how far hast thou forsaken me! thou hast brought me into the Dust of Death, our Fathers called to thee and were deliver'd, they trust'd in thee and were not abandon'd: but I am a Worm, and no Man, the reproach of Men, and the despis'd of the People, all that see me laugh me to scorn, they

shoot out the Lip, and shak
the Head, saying, he trust
in God that he would sa
him, let him deliver hi
if he delight in him: B
not far from me, O Lor
my Strength! for trouble
nigh and none to help me

V.

The Assembly of th
Wicked have inclosed m
about, they pierce m
Hands and my Feet, I m
tell all my Bones, they gaz
and stare upon me, th
part my Garments amon
them, and on my Vestm
they cast Lots, they gav
me Gall to eat, and in m
Thirst, Vinegar to drink
all these sad Things, O
Lord, thy Prophets for
tol

told, to prepare our Faith for exorbitant Truths, all these indeed they expresly foretold; but could there be found such Wretches as would act them?

VI.

Yes, O my God! thine own selected Nation conspir'd against thee, and with innumerable Affronts most barbarously murther'd thee, this too, even this thy cruel Death thou plainly foreshewed'st; *The Inhabitants of Jerusalem shall look on me whom they Crucified.* But, O you holy Prophets! what was the dismal cause, that shed the Blood of this spotless Lamb? he had, they quickly answer, done

no Iniquity, nor could any Fraud be found in his Mouth, but he was smitten for the Sins of the People, and taken away from the Land of the Living, he delivered up himself to Death, and was numbred with the Wicked, he bore the Sins of many, and pray'd for his Transgressors.

VII.

All we like Sheep have gone astray, and God laid on him the Iniquity of us all he was wounded for our Offences, and bruised for our Transgressions, the chastisement of our Peace was upon him, and by his Stripes we are healed. O blessed Jesu, who took it

upon

upon thee our Infirmities, to bestow on us thy own Perfections! heal us thou great Physician of our Souls! and let us sin no more lest a worse Thing befal us. Heal us by the Mystery of thy Holy Incarnation, and the Meekness of thy humble Birth.

VIII.

Heal us by the precious Blood of thy Circumcision, and the sweet and ever blessed Name of Jesus. Heal us by thy gracious Manifestation to the *Gentiles*, and the powerful Influence of all thy Miracles. Heal us by the exemplary Obedience of thy Presentation, and the Sovereign Balsom

of

of thy Passion. Heal us by the Joys of thy victorious Resurrection, and the triumph of thy glorious Ascension. Heal us by the Memory of all thy Blessings; Heal us by the Memory of this Days Mercy. Heal us, O thou great Physician of our Souls! and let us sin no more lest a worse Thing befal us.

The Prayer.

O *Lord God whose Power is Infinite, and Purity such that cannot endure the beholding any thing that is unclean; how should I that am forlorn Dust, and sinful Flesh, presume or dare to pre-*

sent

ſent my ſelf before thee? when I look on the vileneſs of my Nature, and the ſinfulneſs of my Life, I cannot chuſe but cry out and ſay, Wo unto me I am undone, I am of polluted Lips, the very Prayers I make to crave Pardon for my Sins are ſtained in the uttering, and muſt needs add to my Tranſgreſſions, if in Judgment or Juſtice thou ſhouldſt weigh and examine them.

II.

But O Lord, thou art a God of Infinite Compaſſion, that would'ſt not the Death of a Sinner, but rather that he may be converted and live; thou haſt not only allowed me, but commanded me to call up-

on

on thee in all my Troubles and Distresses, thou hast promised that at what time soever a Sinner doth repent him of his Sins, thou wilt put away all his Iniquities out of thy remembrance, in Obedience therefore to this thy Command, and in Confidence of this thy Promise, I am emboldned at this time to appear before thee, renouncing all Merit and Trust, Confidence and Affiance in my self, and relying only on thy Mercy, and the Soveraign Mediation of my Lord and Saviour Jesus Christ.

III.

O Lord, hear thine own Son for me, O Lord hear thine own self in me, the blessd

Spi-

Spirit of thine which makes Intercessions for me, with Sighs and Groans, that cannot be expressed. Pardon and forgive all my Sins, both original and actual, of Omission, or Commission, of Thought, Word, or Deed, of Ignorance, of Infirmity, of Presumption, which I have at any time committed against thee, nail them to the Cross of Christ, that they may never rise up in Judgment against, either to shame me in this World, or condemn me in the World to come. Amen.

MEDI-

MEDITATION V.

Tuesday before Easter.

Rom. 5. 8. *But God commendeth his Love toward us, in that while we were yet Sinners Christ died for us.*

I.

PRaise our Lord all you Nations of the earth, praise him with the voice of Joy and Thanksgiving: praise him with the well tun'd strings of your heart, praise him with the sweetest instrument, Obedience: let every one that pretends

to

to felicity sing immortal Praises to the God of our Salvation : he is our full and all-sufficient Redeemer: he has perfectly finished what he graciously undertook, for all our trespasses he has made satisfaction; for all our forfeitures he has paid the ransome.

II.

We by disobedience were banisht from Pradise, and he has receiv'd us into his own Kingdom: we wander'd up and down in the wilderness of error, and he has guided us into the way of truth: we are by nature the Children of wrath, and he has mediated our Peace with his offended

fended father: we were becomethe Slaves of Sin, and he has bought our Freedom with his own Blood: we were in Bondage to the dominion of Satan, and he has overcome and confin'd his Power: we were in danger of sinking into hell, and he has sav'd us from that bottomless Pit.

III.

The Gates of Heaven were shut against us, and he went up himself, and open'd them to all believers: dissolving for ever the terrors of death, and rendring now but a passage into Life. O dearest Lord, who mad'st us first of nothing, and restor'd us again

gain when we had undone our selves: who would'st at any rate redeem us from misery, at any rate procure our felicity; how came we wretches to be so considered! how came we Sinners to obtain such favour! that from thy Throne of Glory, where Seraphims ador'd thee, thou should'st descend on our Earth where slaves affronted thee.

IV.

That thou should'st lead a life of Poverty and Labour, and die a death of shame and sorrow: that thou should'st do all this for such Worms as we, without the least concern or benefit to thy self, only

ly to raise us up from our humble dust, and set us to shine with thy glorious Angels. O infinite Goodness, the bounteous author of all our hopes, and strong deliverer of all our fears! what shall we say to this thy excessive Charity? What shall we render for these thy unspeakable mercies: we search over all we have, and find nothing to return thee, but what thy self has freely given us: we search over all thou hast given us, and find nothing thou expectest, but that we use thy Gifts to make our selves happy.

V.

O may our Souls perpetually

tually bless thee, and every minute of our time be spent in thy Service: let us not live, O Lord, but to love thee, nor breath, but to speak thy Praise, nor be at all, but to be all thine: Say on my Soul, the praises of thy Lord; say on with fresh Attention the mercies of thy God, whose wisdom has contriv'd so compendious a method, to redeem Mankind by one short word: he saw the only cause of all our ruine, was our Love misplac'd on this present world: he saw the only remedy of all our Misery, was to fix our Love on the World to come.

VI.

VI.

This therefore was his great intent, and in this concentred all his merits: to change the Byass of our wrong-set hearts, by establishing among us new motives of Charity, such as might strongly incline our affections, and efficaciously draw us to love our true God: such as might gain by degrees upon all Mankind, and render Salvation easie and universal: for this he came down from his Father's Bosom, to teach us the rules of eternal Life; that we might firmly believe those sacred Truths, which God himself with his

own Mouth hath told us.

VII.

For this he converst so long on our Earth, to encourage and provoke us by his own Example; that we might confidently embrace those unquestionable Vertues, which God himself in his own person had practis'd: for this, endured those sharp and many afflictions, and became at last obedient even to death, that we might patiently suffer whatever might befall us: when God himself was so treated by his Creatures, for this he so often preacht of the Joys of Heaven, and set them

before us in so clear a light that seeing so rich a Prize hang at the Races end we might run and strain our utmost force to gain it.

VIII.

For this he ordain'd the Mysteries of Grace, and left us a Sacrifice of his Body and Blood, that he might breed and nourish in us the life of Charity, and ravish our hearts with the sweetness of his presence; for this he assum'd those strange endearing names of Friend, and Brother, and Spouse to us Wretches, doing more for us than all those names import, and far more than all our hearts

can wish. Blessed, O glorious Jesu, be the wisdom of thy Mercy, that has found so sweet and short a way to save us: thou art, O Lord, the cause of our Love, and Love the cause of our happiness.

IX.

By Love we fulfill all thy Commands, and by making us love, thou fulfilled'st all thy Fathers: by Love we are reconciled from Enemies to Friends: by Love we are translated from Death to Life: by Love we are delivered from the fear of Hell: by Love we are adopted to be heirs of Heaven: by Love we are disposed for that bliss-

ful Vision: by Love we are secur'd of the enjoyment of our God, who be the sole perfection of his own free goodness, can never deny himself to any that love him; else would their very loving him, be the cause of their Misery since the Misery of a Soul is the want of what it loves.

X.

Thus, Lord, whate'er thy Holy Scriptures record of thee, in expressions suited to our low Capacities whate'er they say of the restoring all things, and repairing again the ruins of Mankind: all is exactly verified by this one line

which

which may our thankful hearts repeat with Joy. Heaven is attain'd by Love alone, and Love alone by thee.

The Prayer.

O *Lord, I confess that I am unworthy to come before thee, to draw nigh unto thee, or to receive any Favour from thee, and that because of the Rebellion of my Nature: I have just cause to cry out with the Leper,* I am unclean, I am unclean, *unclean by original Corruption, which like a Leprosie hath overspread all the Powers and Faculties of my Soul; unclean by those num-*

berless number of actual Transgressions, which throughout the whole course of my Life I have committed against thee.

II.

O Lord, what has my whole Life been, but a violation of thy just and righteous Laws, and a neglecting of that good which hath been offered unto me? Committing much Evil, who might have received much Good, sinning in much Presumption against thee, in thy Nature, in thy Attributes, in thy Name, in thy Word, in thy Worship against one another, in all those Relations wherein thou hast placed me.

III.

III.

O Lord, my Sins have not only been multiplied, but aggravated by these Circumstances of Knowledge, of Love, of Mercy, and of Judgment; they have been Sins of a Crimson Dye, because too often committed against Convictions of Conscience, notwithstanding the Motions of thy Spirit, against the Truth of thy Word, against the Wooing of thy Love, against the Stroaks of thy Wrath, still hardning my Heart in Disobedience and Rebellion against thee.

IV.

I come therefore, O Lord, into thy Presence at this

time, disclaiming my own Righteousness, and abhorring my self for all my former Wickedness, and only in thy Name, for the Merits and through the Mediation of my dear Redeemer Christ Jesus, in whom alone thou art well pleased. Amen.

MEDI-

MEDITATION VI.

Wednesday before Easter.

St. John 11. 50. *It is expedient for us that one should die for the People, and not the whole Nation perish.*

I.

LOrd how the World requites thy Love! how ingrateful are we to thy blessed Memory! we negligently forget thy Sacred Passion, or rather far worse, our Sins renew thy Sufferings: while we deprive others of their right.

what do we else but devest thee of thy Cloaths? while we delight in Strife and Schisms, what do we else but rend thy Seamless Coat? if we despise the least of thy Servants, are we not as so many *Herods* that scorn'd thee? if we for fear proceed against our Conscience, how are we better than *Pilate* that condemn'd thee?

II.

By forsaking thy Will to follow our own, do we not chuse a Murtherer before thee? by retaining a sharp and bitter Malice, do we not give thee Vinegar and Gall to drink? by shewing no Mercy to the poor and affli-

afflicted, do we not pass by thy Cross as Strangers unconcern'd? thus we again crucify the Lord of Glory, & put him afresh to an open shame, is this, O wretched we! the Duty we pay to the Sacred Memory of our dear Redeemer? are these the Thanks our Gratitude returns to that strange excess of our Saviour's Love?

III.

When we sate in Darkness he took us by the Hand and kindly led us into his own Light: we sought not him, but he came from far to find us; we look'd not towards him, but his Mercy call'd after us; he call'd

aloud in words of Tenderness, Why will you perish O you Children of Men? why will you run after empty Trifles, as if there were no Joys above with me? Return, O you dear bought Souls, and *I* will receive you; repent, and though you had really crucified me, *I* will forgive you.

IV.

Behold, O blessed Jesu, to thee we come, and on thy holy Cross fasten all our Confidence; never will we unclasp our faithful hold, till thy Grace has seal'd the Pardon of our Sins: never will we part from that Standard of Hope, till

till our troubled Consciences be dismist in Peace. Then will we stand and sigh and weep, and every one humbly say to thy Mercy, Jesu, my God, *I* suffer Violence, answer thou for me my only Saviour; O Senceless we, that so little consider what we do against our Saviour, or what he suffer'd for us.

V.

Be silent, O my Soul, and thy Lord will answer for thee, be content and he is thy Security, be innocent and he will defend thee, be humble and he will exalt thee; he will forgive thee all thou repentest, he will bestow on thee more than

thou

thou askest: never let us fear the favour of our God, if we can but esteem, and desire it; he that so freely gave us himself, will he not with himself give us all things else? is not his painful Life and bitter Death sufficient Pledg of his Love to us? is not his infinite Love to us sufficient motive of our Duty to him?

VI.

A Duty to which we are so many ways obliged, and wherein our Eternity is so highly concern'd; surely they have little Faith, and far less Hope, who doubt the Mercies of so gracious a God: Mercies confirm'd by a thousand Miracles, and

and dearly seal'd by his own Blood; that innocent Blood which was shed for us, to appease the Wrath of his offended Father: that Blood, whose every precious drop was worthy to save so many Worlds.

VII.

O Blest and all-redeeming Blood, which flow'd so freely from the source of Life! bathe our polluted Souls in thy clear Streams, and purge away all our foul Impurities. Cleanse us, O merciful Lord, from our secret Faults, and from those darling Sins that most abuse us: wash off the stains which our Malice has caused

sed in others, and those which our Weakness has receiv'd of them. Let not them perish by our occasion, nor us be undone by theirs; but let our Charity assist us one another, and thy Clemency pardon us all.

VIII.

Pardon, O gracious Jesu, what we have been, and with thy holy Discipline correct what we are: order by thy Providence what we shall be, and in the end crown thy own Gifts. Shouldst thou, O Lord, have dealt with us in rigour, we had long since been sentenc'd to Eternal Death; long since our guilty

guilty Souls had been snatcht away, and hurried down to everlasting Torments: but thy gracious Mercy has repriev'd our Lives, and given us space to work out our Pardons. Thou art the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.

IX.

Now is the time of acceptance, now is the day of Salvation: Let us demean our selves as the Servants of God, in Fasting and Praying, in Watching, Patience and Charity: now is the time of acceptance with thee; now is the

the day of Salvation for us: now let us mourn for our former Offences, and bring forth Fruits worthy of Repentance. If we, O Jesu, have hitherto persecuted thee, and with our Sins nailed thee on the Tree of Death; now let our whole endeavours attend thy Service, and loyally conspire to uncrucify their Lord.

X.

Let us ascend the Mount of *Calvary*, and often as we go kiss thy holy Steps: we kiss thy Steps, when we love thy Ways, and humble our selves and follow thee, Let us there on our Knees approach thy Cross, and reverently cover thy naked

Bo-

Body; we cover thee, when our Charity cloaths thy Servants, and hides the Infirmities of thy little Ones. Let us there with tendrest care unfasten the Nails, and gently draw them out of thy Hands and Feet: we draw them out, when we freely obey thy Will, and loosen our affections from cleaving to the World.

XI.

Lord, when we thus have rescu'd thee, and plac'd thee again on thy Throne of Glory; instead of thy self, nail thou us to the Cross, who really deserve what thou really indured'st. Crucify our Flesh with the fear of thee, and give us our

Por-

Portion of Sorrow here: Crucify the World to us, and us to the World; that, dead to it, we may live in thee! at least, live thou in us, O holy Jesu! and fit our Souls for so glorious a Guest. Enter into our Hearts and fill them with thy self, that no room be left for any thing but thee. One only hope we have thy care of us, one only fear our neglect of our selves.

The Prayer.

I.

O God, who, to preserve in reach of Hapyness those whom thou preserv'st in being, sent'st down in the fulness

fulness of time, thy Son Christ Jesus to save the World from ruine, into which Adam's *Fall had plung'd it! and didst dye for us Sinners, that we might live. Fill our Souls, we beseech thee, through deep admiration of this thy excessive Bounty, with an overflowing love of thy self, infinitely fuller of Goodness then even thy self canst express to us.*

II.

And grant that this love may so powerfully endear to us, our heavenly Master's ruling Precepts and Example, that we may seriously contemplate, and meditate upon his bitter Death and Passion, that our perfect observing them may re-

reciprocally raise this Love, till it fit us for our only Bliss, the Eternal Enjoyment of thee, through our Lord Jesus Christ, thy Son, and our Saviour, and Redeemer, who died upon the Cross for our Sins, and rose again, for our Justification, who with thee and the Holy Ghost, liveth and reigneth one God World without end. Amen.

MEDI-

MEDITATION VII.

Thursday before Easter.

St. Luke 23. 21, *But they cried, saying, Crucifie him, Crucifie him,*

I.

MY God, who can complain of doing too much, if they consider the labor of Jesus: those painful labors he so freely undertook, and mildly stoopt to his humble task? when he might have flown on the Wings of Cherubims, he chose to walk with us Worms in the Dust:

Dust: when he might have called for Manna from Heaven, in the Sweat of his Brows he would eat his Bread: when he might have made the Angels his Footstool, he rather became the Servant of his Parents, living with them in their little Cottage, and readily obeying even their least Command.

II.

There, in that humble privacy he encreased in wisdom, and grew in grace both with God and Man; still by his pious Candor, gaining the Love of those happy few that saw his Life; that saw thy holy Life, O glorious Jesu, and heard

with

with joy and wonder thy incomparable Sayings: that felt a gentle Motion stir their Hearts, to love and imitate so blest a Patern. O that the same sweet Spirit of Grace might draw our Minds, dear Lord, to thee; O that we could, in every passage of our Life, still actually reflect on the example of thine.

III.

Thy Retirements were fill'd with holy Speculations, and in the midst of Business thy mind was free for Heaven: thy Converse with others mispent no time; but bestow'd every moment in excellent Charity, to instruct the igno-

rant, and reduce the deceiv'd, to comfort the afflicted, and heal the diseas'd, to convince the froward, and absolve the penitent, and persuade all the world to be truly happy: it was thy meat and drink to do thy Father's Will; O make it ours to perform thine: make us in every action still think on thee, what thou wouldest counsel us to do; what thou thy self would'st do. O blessed Jesu, if thou again wert here among us, and when we thus have learnt our Duty, Lord make us do what thou hast made us know.

IV.

IV.

Take up thy Cross, and follow thy Lord; for his Yoke is sweet, and his Burthen light. My God, who can repine at suffering too much, if they remember the afflictions of Jesus? Those many afflictions he so patiently endured, and bore with silence all their weight, even from his humble Cradle, in the Grot of *Bethelem*, to his bitter Cross on the Mount of *Calvary*. He humbled himself for us, and became obedient to death, even the death of the Cross.

V.

How little do we read of glad and prosperous, how much of pains and grief, and perpetual affronts? Sometimes abandon'd by his nearest friends and left alone among all his discomforts; sometimes pursued by his fiercest Enemies, and made the common mark of all their Spite: sometimes they plot to ensnare him in his words, and enviously slander his miraculous deeds: sometimes tumultuously they gather about him, to gaze at and abuse this man of Sorrows: sometimes they furiously seize on his Person, and hale

and drag him along the Streets: at last they all conspire to take away his Life, and condemn him to a sharp and cruel Death.

VI.

Have you not seen a harmless Lamb stand silent in the midst of ravening Wolves? So stood the Prince of Peace and Innocence, besieged with a Ring of Savage Jews: when they blasphem'd him, he reply'd not again; and when they injuriously struck him, he only observ'd their rashness: when they provok'd him with their utmost malice, he pleaded their excuse; and when they kill'd him, he

earnestly prayed for their Pardon: O strange ingratitude of humane Nature, thus barbarously to crucifie the Worlds Redeemer! O admirable Love of the Worlds Redeemer, thus patiently to die for humane Nature!

VII.

Say now my Soul, for whom thy dearest Lord endur'd all this, and infinitely more; canst thou complain of thy little troubles, when the King of Glory was thus afflicted? Can'st thou complain of a meanly furnisht House, when the Son of God had not where to lay his head? We wear the Badge of a

cru-

crucified Lord, and ſhall we ſhrink back at every Croſs we meet? We believe in a God that was crown'd with Thorns, and ſhall we abide to tread on nothing but Roſes? Before our Eyes, O Jeſu, we ſee thee humble and meek, and ſhall thy Servants be proud and inſolent?

VIII.

We ſee thee travel up and down poor and unregarded, and ſhall thy Followers ſtrive to be rich and eſteemed? Thy charitable Labors were maliciouſly ſlander'd, and ſhall not our Faults have the patience to be reprov'd? Thou diſdained'ſt not to

be call'd in Scorn, *the Carpenter's Son*, and cannot our Lowness bear a little disparagement? O how unlike are we to that blest Original, who descended from Heaven to become our Pattern! How do we go astray from that sacred Path, which the Holy Jesus trac'd with his own Steps?

IX.

Pity, O dear Redeemer, the infirmities of thy Children, and strengthen with thy Grace our fainting Hearts; arm us, O glorious Conquerour of Sin and Death, against all the Fears and Terrors of this World: arm all our Pow-

ers

ers with those celestial vertues of Faith, Hope and invincible Love, that we may still go on, and resolutely meet whatever stands in our way to Heaven: since we must suffer as Christians and deserve it as Sinners; Lord let us bear it as becomes thy Servants: unworthy are we, O Lord, of the least of thy Favors; O let thy passion make us worthy of the greatest.

X.

My God, when I consider what thou hast suffer'd for us, and what we have done against our selves: I am amazed at the Wonders of thy Goodness, and

confounded at the Vilenes of our Misery: our Sins were the cause of thy cruel death, yet still we permit them to live in us. We entertain the worst of thine Enemys; and treacherously lodge them in our own Bosoms, preferring a petty Interest before thy Heaven, a transitory Pleasure before eternal Felicity.

XI.

Many we confess are the Follies of our Life, and our Consciences tremble at their own great guilt: many are the times thou hast graciously pardon'd us, and still we relapse, and abuse thy Clemency:

mency: the memory of our Transgressions is bitter to us, and the thoughts of our Ingratitude extreamly afflicts us; but is there, O my Jesu, any Stain so foul which thy precious Blood cannot wash away? Is there any heap of Sins so vast, to exceed the number of thy infinite Mercies? O no, thou canst forgive more than we can offend; but thou wilt not forgive unless we fear to offend; unless we seek to thee for Peace and Reconcilement, and humble our selves in thy holy Presence.

XII.

Wherefore, behold, O Lord, we fall down at thy

cruci-

crucified Feet, and there ask Pardon for our perverse Affections: reverently we kiss thy pierced hands, and implore forgiveness of our wicked actions: humbly we salute thy bleeding Side, and supplicate thy Grace to purifie our Intentions. Open thou, O Lord our Lips to accuse our Crimes, that we blush not to confess what we fear'd not to do; make us confess our Sins unto thee in an humble manner, then thou, out of thine abundant Goodness, will assuredly pardon us: extend thy Mercy, O Lord, over all thy Works, since thy self has declar'd, 'tis above all thine own.

The

The Prayer.

LOok up my Soul, on thy crucified Lord, look up and see the utmost Extremity of Divine Love: already we had carried on to a fair degree the Work of our Redemption, in Fasting and Praying, in Travelling and Preaching, in doing Miracles, and bearing Injuries; but now, to finish all with one incomparable Charity; behold he suffers even Death it self, and Death upon the Cross. Look down O Lord, we beseech thee, upon us, for whom our Lord Jesus Christ vouchsaft to be betray'd into the Hands of the

the Wicked, and undergo the Torments of the Cross, who with thee and the Holy Ghost, lives and reigns one God World without end. Amen.

II.

O God, who by the mortifying Discipline of Lent, *hast graciously dispos'd us for the solemn Season of closer Preparation, to celebrate the memory of our Saviour's bitter Passion, make us now, we beseech thee, so devoutly attend to, and thorowly meditate every Circumstance of this dear mystery, that our Lord Jesus may appear crucified even before our Eyes, and melt our Hearts with such tender Compassion, as*

may

may kill in them all Sin, the sole Cause of his Sufferings, and fit us by a perfect Love of him, for a happy part in his glorious Resurrection, through the same our Lord Jesus Christ, to whom with thee, and the Holy Ghost, lives and reigns ever one God, World without end. Amen.

MEDI-

MEDITATION VIII.

Good Friday.

Matth. 27. 50. *Jesus, when he had cried again with a loud voice, yielded up the Ghost.*

SHall we rejoyce, my Soul, to day? shall we not mourn at the Funeral of our dear Redeemer? Such, Oh my Lord, was the excess of thy Goodness, to derive Joys for us from thine own Sorrows: thou forbad'st thy Followers to weep for thee, and reserved'st to thy self alone the Shame

Shame and Grief: thóu inviteſt all the World to glory in thy Croſs, and commandeſt us to delight in the memory of thy Paſſion.

II.

Sing then, all you dear-bought Nations of the Earth, ſing Hymns of Glory to the Holy Jeſus: ſing every one who pretends to Felicity: ſing immortal Praiſes to the God of our Salvation; to him, who for us endur'd ſo much Scorn, and patiently received ſo many Injuries: to him, who for us ſweat drops of Blood, and drank of the Dregs of his Fathers Wrath: to the Eternal

Lord

Lord of Heaven and Earth, who for us was ſlain by the Hands of the wicked: who for us was led away as a Sheep to the Slaughter, and as a meek Lamb open'd not his mouth.

III.

Whither, O my God, did thy Compaſſion carry thee! How did thy Charity too far prevail with thee! Was it not enough to become Man for us; but thou muſt expoſe thy ſelf to all our Miſeries? Was it not enough to labour all thy Life, but thou muſt ſuffer for us even the pains of Death? No, Gracious Lord, thy Mercy ſtill obſerv'd

ſerv'd ſome wants in our Nature as yet unſupplied: thou ſaweſt our too much fondneſs of Life, needed thy parting with it, to reconcile us to Death: thou ſaweſt our fear of Sufferings could no way be abated, but by freely undergoing them in thine own Perſon.

IV.

O bleſſed Jeſu, whoſe Grace alone begins and perfects all our Hopes; how are we bound to praiſe thy Love, how infinitely oblig'd to adore thy Goodneſs! At any rate thou would'ſt ſtill go on, to heal our weak and wounded Nature, even

at

at the Price of thine own dear Blood, thou would'ſt finiſh for us the Purchaſe of Heaven.

V.

Awake, my Soul, and ſpeedily prepare thy richeſt Sacrifice of humble Praiſe: awake, and ſummon all thy Thoughts to make haſte, and adore our great Redeemer: for now 'tis time we ſhould reverently go, and offer our Hearts at the Foot of his Croſs: thither let us fly from the Troubles of the World; there let us dwell among the Mercies of Heaven, under the Shade of that happy Tree let us kneel, and often look up to our dear-

eſt Lord: let us remember every paſſage of his Love; and be ſure that none eſcape our Thanks: let us compaſſionate every Stroak of his Death, and one by one ſalute his ſacred Wounds.

VI.

Bleſt be the Hands that wrought ſo many Miracles, and were bor'd with cruel Nails: bleſt be the Feet that ſo often travell'd for us, and at laſt were unmercifully faſt'ned to the Croſs: bleſt be the Head which was crown'd with Thorns; the Head that ſo induſtriouſly ſtudied our Happineſs: bleſt be the Heart which was pier-

pierced with a Spear, the Heart that ſo paſſionately lov'd our Peace: bleſt be the entire Perſon of our Crucified Lord, and may all our Powers joyn in his Praiſe, in thy Eternal Praiſe, O gracious Jeſu, and the raviſhing thoughts of thy incomparable ſweetneſs.

VII.

O What exceſs of kindneſs was this! what ſtrange extremity of Love and Pity! the Lord is ſold, that the Slave may be free: the innocent condemn'd, that the guilty may be ſav'd: the Phyſician is ſick, that the Patient may be cured; and God himſelf dies, that

Man

Man may live. Tell me my Soul, when firſt thou haſt well conſidered, and look'd about among all we know: tell me, who ever wiſht us ſo much good? who ever lov'd us with ſo much tenderneſs?

VIII.

What have our neareſt friends done for us, or even our Parents in compariſon of this Charity? No leſs than the Son of God came down to redeem us; no leſs than his own dear Life was the price he paid for us: What can the favour of the whole World promiſe us, compared to this miraculous Boun-

Bounty? No less than the joys of Angels are become our Hope, no less than the Kingdom of Heaven is made our inheritance.

IX.

To thee, O God, we owe our selves, for making us after thine own Image: to thee, O Lord, we owe more than our selves, for redeeming us with the Death of thine only Son: nor were our ruines so soon repaired, as at first our Being was easily produc'd. Thy Power to create us said but one word, and immediately we became a Living Soul; but thy wisdom to redeem us, both spake much, and wrought more,

more, and suffer'd most of all: to redeem us, he humbled himself to this low World, and all the infirmities of our miserable Nature.

X.

He patiently endur'd hunger and thirst, and the malicious Affronts of enraged Enemies: how many times did he hazard his Life, to sustain with Courage the truths of Heaven! How many tears did he tenderly weep, in compassion of his blind ingrateful Country! How many drops of Blood did he shed in that doleful Garden, and on the bitter Cross! The Cross, where after three

long Hours of Grief, and Shame, and intolerable Pains, he meekly bowed his fainting Head, and in an Agony of Prayer yield up the Ghost.

XI.

So sets the glorious Sun in a sad Cloud, and leaves our Earth in darkness and disorder; but goes to shine immediately in the other World, and soon returns again and brings us light, and so dost thou, dear Lord, and more; thy very darkness is our light: 'tis by thy death we are made to live, and by thy Wounds our Sores are healed.

XII.

XII.

O my ador'd Redeemer, who took'st upon thee all our Miseries, to impart to us thine own Felicities: can we remember thy Labours for us, and not be convinc'd of our Duty to thee? Can our cold Hearts recount thy Sufferings, and not be inflam'd with the Love that sufferld? Can we believe our Salvation cost thee so dear, and live as if to be saved were not worth our pains? Ingrateful we, how do we slight the goodness of our God! how carelesly comply with his gracious Design: for all his Gifts he requires no other return, than to hope still

more, and desire still greater Blessings: for all his favours he seeks no other praise, than our following his Steps to arrive at his Glory.

XIII.

O glorious Jesu, behold to thee we bow, and humbly kiss the dust in honour of thy Death: behold thee low we bow to implore thy Blessing, and the sure assistance of thy special Grace, that we may wean our affections from all vain Desires, and clear our Thoughts from all impertinent Fancies: then shall our lives be intirely dedicated to thee, and all the Faculties of our Souls to

thy Holy Service: our minds shall continually study thy knowledge, and our wills grow every day stronger in thy Love: our memories shall faithfully lay up thy Mercies, and both Tongue and Heart shall sing for ever, Come let us glory in the Cross of our Lord Jesus Christ, in whom is our Life and Health, and Resurrection.

The Prayer.

O *Eternal Father, who sent'st down thy only Son to redeem the World insnar'd to Sin and Satan, by assuming our frail Nature,*

and powerfully teaching us, both by Word and Example its sole way to that Bliss for which we are created: grant, we humbly beseech thee, that the continual memory of his bitter Passion, and Death on the Cross, may beget in us an utter disvalue of the Goods or Ills we meet with here, compar'd to the advancing our selves or others in the esteem of what we hope hereafter; through the same Lord Jesus Christ, thy Son, who with thee and thy Holy Spirit, liveth and reigneth one God, World without end. Amen.

II.

O God, who at the price of thy only Son's last drop

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on the Cross, hast won our Hearts from this Life, and all the Goods of it, to thesole pursuit and hopes of thy self in Eternity, possess we beseech thee, and absolutely dispose of what thou hast so dearly paid for, mortifying us to this World, and confirming our Courage to fight manfully under the Banner of our crucified Jesus, that we stand the Shock of all Temptations, and nothing in Life or Death be able to seperate us from thy Love in him, our glorious Redeemer.

III.

O God, whose provident Mercy, makes every day a new Branch of the Tree of

Knowledge to us, whence the evening may gather fresh Variety of Fruit, fit to nourish those Souls whom thy Grace has brought to feed on the Tree of Life, the Cross of Jesus! grant we humbly beseech thee, that no Experience of good or evil which this day has afforded may be lost on us, but whate'er of moment has happen'd to our selves or others, may, by seasonable and minute Rumination, be fitted to render us more skilful in discerning the true value and use of this State in all its Postures, and stronger to sacrifice up with our Saviour our whole Concerns, and being here, to thy Will, and

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the sole advance of thy Glory, which at length will surely Crown thy Servants with immortal Bliss, through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, lives and reigns ever one God, world without end. Amen.

MEDITATION IX.

Easter Even.

Mat. 27. 59. 60. *And when Joseph had taken the Body, he wrapped it in a clean Linen Cloth, and laid it in his own new Tomb, which he had hewn out in the Rock, and he rolled a great Stone to the Door of the Sepulchre and departed.*

I.

IF we rejoyc'd for our selves in the Sufferings of our Lord, let us now rejoyce for him, that his Suffer-

Sufferings are ended: now that the Fowler's Net is broken, and the meek and innocent Dove escapt; now that the Cup of Bitterness is past away, and never possible to return again: never again, O dearest Jesu, shall those blest Eyes weep, nor thy holy Soul be sorrowful to death: never shall thy precious Life be subject any more to the bloody malice of ambitious Hypocrites.

II.

Never shall thy Innocence any more be exposed to the barbarous Fury of an ingrateful Multitude; but thou shalt live and reign for ever; and all

created

created Nature perpetually adore thee: O happy end of well endur'd Afflictions! O blessed Fruits that spring from the Cross of Jesus! look up my Soul, and see thy crucified Lord sit gloriously inthroned at the right hand of his Father.

III.

Behold the ragged Purple now turn'd into a Robe of Light, and the scornful Reed into a Royal Scepter; the wreath of Thorns is grown into a sparkling Diadem, and all his Scars polisht into brightness; his Tears are all now chang'd into Joy, and the Laughter of his Persecutors

secutors into sad Despair. *Herod* long since perish'd in miserable Contempt, and *Pilate* still trembles with everlasting Fears: the impenitent Jews are scatter'd o'er the World, to attest his truth, and their own obdurate Blindness; but himself is crown'd with eternal Triumphs; and the Souls he has redeem'd, shall sing his Victories for ever.

IV.

Blessed be thy Name, O Holy Jesu, and blessed be the Mercy of thy Providence, who hast cast our Lot in these times of grace, and design'd our Birth in the days of Light; when

we may clearly ſee our ready way, and directly go on to our glorious end: till thou appeared'ſt, O thou only Light of the World, our miſerable Earth lay cover'd with darkneſs: till thou went'ſt away, O thou Sovereign Lord of Life, thy Saints ſate expecting thee in the Shades of death.

V.

The Kingdom of Heaven was cloſe ſhut up, and none permitted to behold thy Glory: ſoon as thine own afflictions were ended, thou did'ſt communicate thy Joys to all the World: all that eſteemed ſo bleſt a Sight, and

ſtood

stood prepar'd to entertain thy coming: as for the rest, whose Eyes are shut, or turn'd away by their own malice, thy Presence yields them no more Joy, than Light to those who will not see it; but the hearts that love thee thou fillest with Gladness, and overflowest them with an Ocean of Heavenly Delights.

VI.

Praise our Lord, O you Children of Men, praise him as the Author of all your Hopes: praise our Lord, O you blessed of Heaven, praise him as the finisher of all your Joys: sing, O you reverend Patriarks;

triarks, and holy Prophets: sing Hymns of Glory to the great Messias: sing and rejoyce all you ancient Saints, who so long reposed in the Bosom of *Abraham*, bring forth your best and purest Incense; and humbly offer it at the throne of the Lamb, the Lamb that was slain from the beginning of the world, by the sprinkling of whose Blood you all were saved.

VII.

O still sing on the Praises of the King of Peace, and bless for ever his victorious Mercy: 'twas he dissolved the Power of darkness, and brake asunder

der the Bars of Death: 'twas he came down to visit your Prisons, and led you away out of the Shades of Sorrow: how did your glad Eyes sparkle with Joy to see at last your desired Redeemer: how were your Spirits transported with delight, to behold the Splendors of his glorious Presence?

VIII.

O ye foolish, when will ye understand the gracious Providence of our Lord, in chastening whom he loves, and scourging every Child he receives. Gold it self is tried in the Fire, and the faithful man in the Furnace of Affliction: we are bought

bought with a Price, even the most precious Sweat and Blood of Jesus; henceforth to call him Master, whose Service is perfect Freedom, and gives us effectual Power to become the Sons of God: the Chains fell off our hands and Feet, where thine, dear Redeemer, were nailed to the Cross;

The Prayer.

O *God, who hast submitted thy only Son, our Saviour Jesus, to expire on the Cross, and descend into the Grave, that he might destroy the Life of Sin, and bury the terrors of Death,*

Death, grant, we beseech thee, they may never revive, or rise again to tempt or fright us from the ways of Vertue, nor shake this sure and fundamental Truth, which thy Grace has laid in our Hearts, that the greatest mischiefs our Salvation can cost us here are but momentary, and work above measure exceedingly in us an eternal Weight of Glory, through the same our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, lives and reigns one God, World without end. Amen.

MEDI-

MEDITATION X.

On Easter day.

Matt. 28. 6. *He is not here; for he is risen, as he said: come see the place where the Lord lay.*

I.

O Death, where is thy Sting? O Grave, where is thy Victory? Christ is risen from the dead, and become the first Fruits of them that slept; the Lord of Life is risen again, and has cloath'd himself with Immortal Glory: he that raised up Jesus,

Jesus, will also raise us up, and refine our vile Flesh into the likeness of his glorious Body: worthy is the Lamb that was slain, to receive Power, and Dignity, and Wisdom, and Strength, and Honor, and Glory, and Blessing for ever and ever.

II.

Sing to our Lord a Psalm of Joy; sing Praises to the God of our Salvation: sing with a loud and chearful Voice: sing with a glad and thankful Heart: say to the weak of Spirit, be strong, and to the sorrowful, be of good Comfort: tell all the World this Soul-reviving Truth, and may

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their Hearts within them leap to hear it: tell them the Lord of Life is risen again, and has cloath'd himself with Immortal Glory. He made the Angels Messengers of his Victory, and vouchsaf't even thy selfe to bring us the joyful News.

III.

How many ways did thy Mercy invent, O thou wise Contriver of all our Happiness! to convince thy Followers into this blest Belief, and settle in their Hearts a firm ground of Hope? Thou appeared'st to the holy Women in their return from the Sepulcher, & open'dst their Eyes to know

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and adore thee: thou over-took'ſt in the way the two that diſcourſt of thee, and mad'ſt their Hearts burn within them to hear thee: thou ſhew'dſt thy ſelf on the ſtedfaſt Shore, to thy weary Diſciples labouring at Sea.

IV.

Labouring, alas, all Night in vain, without the Bleſſing of their beloved Jeſus: thou ſhew'dſt thy ſelf, and told'ſt them who thou wert, in the kind known Token of a beneficial Miracle; through the Doors, though ſhut, thou ſwiftly paſſed'ſt, to carry Peace to thy comfortleſs Friends, to encourage their Fears with

thy

thy powerful Presence, and secure their Faith by thy charitable Arguments.

V.

How did'st thou condescend to eat before them, and invite them to touch thy impassible Body! how did'st thou sweetly provoke that incredulous Servant to thrust his Hand into thy wounded Side? Actions we know unfit for thy glorified State, but absolutely necessary for our slow Belief. How often, O my gracious Lord, in those blessed forty days, did thy Charity last to meet with thy Disciples! that thou might'st teach them still some excellent Truth, and

and imprint still deeper thy love in their Hearts, discoursing perpetually of the Kingdom of Heaven, and establishing means to bring us thither.

VI.

Raise up thy Head, O my Soul! and look up, and behold the Glory of thy crucifi'd Saviour: he that was dead and laid in the Grave, low enough to prove himself Man, is risen again and ascended into Heaven, high enough to prove himself God: he is risen and made the Light his Garment, and commanded the Clouds to be Chariot of his Triumph, the Gates of Heaven obey'd

their Lord, and the everlasting Doors, opened to the King of Glory.

VII.

Enter bright King attended with thy beauteous Angels, and the glad train of thy new delivered Captives: enter and repossess thy antient Throne, and reign eternally at the right Hand of thy Father: may every Knee bow low at thy exalted Name, and every Tongue confess thy Glory: may all created Nature adore thy Power, and the Church of thy redeemed exult in thy Goodness: whom have we in Heaven, O Lord, but thee, who expressly went'st thither to

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make way for thy Followers? what have we on Earth by our Hope, by following thee, to arrive at last where thou art gone before us?

VIII.

O glorious Jesu, our Strength, our Joy, and the immortal Life of all our Souls! be thou the principal Subject of our Studies, and daily entertainment of our most serious Thoughts. Draw us, O dearest Lord, from the World and our selves, that we be not entangled with any earthly Desires: draw us after thee, and the Odours of thy Sweetness, that we may run with Delight, the way of thy Commands: draw

us up to thee and thy Throne of Bliss, that we may see thy Face, and rejoice with thee for ever in thy Kingdom.

The Prayer.

O *God, whose gracious Providence restores to thy Church the Face and Voice of holy Exultation, by the triumphant Festival of our Saviour's Resurrection! Grant, we humbly beseech thee, that the Joy which shines in our Looks may flame in our Hearts, and by purifying them, make us worthy of those high and glorious hopes, so firmly sealed to us by this days Experience, of rising again*

gain at last from our Graves, and rejoicing thenceforth for ever, in a State of blissful Immortality, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God World without end. Amen.

MEDITATION XI.

On Easter Monday and Tuesday.

I.

OUR Lord that was dead and buried, rose again the third day, loosing the Sorrows of Hell, according as 'twas impossible, that he should be holden of it: he left his Grave but not our Earth, till he had raised a Cloud of Witnesses to his Resurrection.

II.

Every day of forty he appear'd to some or other of his Disciple, to confirm their

their Faith, and open their Understandings, and prepare their Hearts to bear his Ascension from them: Christ the third day rose again, according to the Scriptures, and was seen of *Cephas*, after that of the eleven, then of more than five hundred Brethren together, moreover of *James* then; of all the Apostles thy Testimonies, O Lord! are render'd even too credible by so great a Cloud of Witnesses encompassing us.

III.

Bring to our Lord all you his Servants, bring to our Lord the Sacrifice of Praise; bring to our Lord all you Nations of the

Earth, bring Hymns of Glory to his great Name: he is our God, and we his People, created by his goodness to be happy for ever, he is our Redeemer, and we his Purchase, restor'd by his Death to a better Eternity.

IV.

Let us learn of him, and he will teach us his ways; let us follow him, and we shall walk in the Light: for the Law and its Types were given by *Moses*, but Grace, and Truth came by Jesus Christ. Come lets ascend to the House of our Lord, and celebrate this day with a Holy Joy, imploring his Mercy for all

we

we need, and blessing his Bounty for all we have.

V.

Come let's adore our God that redeem'd us, and blessed be the Mercy of our God who has left no way untry'd, that could possibly recover us; who not only offers us Salvation, but lays in means before hand to make us accept it. All's one to thee, O mighty Lord! whether Joy or Sorrow, so Mankind be sav'd: Bless the Lord therefore, O my Soul, and all that is within me bless his Holy Name.

VI.

Blessed be thy Holy Name, O glorious Son of God! and blessed be thy

Mercy for ever: thou hast perfectly fulfill'd all thy Prophets foretold, and infinitely rranscended all the Wonders they admir'd, thou hast done enough to convince us into Faith, and suffer'd too much to enflame us with thy Love, blessed be thy Holy Name, O glorious Son of God, and blessed be thy Mercy for evermore.

VII.

By seeking our selves in this World of Vanity, we lose both thee, O Lord, and our own Souls; by seeking our selves in thee and thy Love, we find both thee, and our own Happiness, enjoying already a sweet Possession

session of Hopes, to end e're long in a sweeter fruition of Glory. Thou art, O Lord, the free Bestower of all we have: thou art the faithful Promiser of all we expect.

The Prayer.

O God whose gracious Providence establisht the important Faith of our Lord's Resurrection; by his frequent conversing with his Disciples and Followers, the space of forty days after in all most convincing Circumstances! Grant we humbly beseech thee, that by its proper effects, our rising from dead Works, and Conversation every ways

ways worthy firm Believers of it, we may daily more and more attest this glorious Mystery, and advance that great day, when no longer by faith, but with these very Eyes we shall see him for ever, who with thee and the Holy Ghost lives and reigns ever one God World without end. Amen.

MEDI-

MEDITATION

On the *Ascention*, and *Whitsunday*.

St. Luke. 24. 51. *And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.*

Acts 11. 1. *And when the Day of Pentecost was fully come, they were all with one accord in one place.*

I.

LOok up Languishing World, look up, and see how punctually thy Faithful Lord performs his Word;

Word; when he had finisht here that Glorious Work which his goodness undertook for our Redemtion: when he had told us what we ought to do, and what to suffer for the Kingdom of Heav'n; when he himself had done more then he required of us; and suffer'd more then our boldest hopes could expect of him, when he had wrought our Salvation so far, that he saw his absence more expedient for us.

II.

He first prepares the hearts of his Disciples, and *Comforts their Sorrows with these sweet words. Children, I will not leave you Orphans,*

Orphans, but I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, who shall teach you all things; and bring to your remembrance what ever I have said. Peace I leave with you, my Peace I give you, let not your heart be troubled, nor let it be afraid. I go to my Father, and to your Father, to my God, and to your God, I go to prepare a place for you; that where I am, there you may be also.

III.

This said, he led them forth together, and gave them his Blessing; and parting from them went away into Heaven. So loving

loving Mothers, when the weaning time is come, withdraw themselves from their beloved Children. But while they thus deprive their tender little ones of their own most dear and all-supplying presence; they still depute some faithful friend to assist them; for though they leave e'm, they mean not to forsake 'em. Such and far greater was the Care of our God, as his Love is far greater then that of Mothers.

IV.

He saw it necessary for so misterous a Faith, to be shown in a clear and Supernatural Light, to the

first

first Believers; that they might confidently recommend to others what they knew so infallibly was certain to themselves; he saw it necessary for so perverse a World, to infuse into it's first Converters the fulness of Charity; that with an ardent Zeal they might instruct their hearers; and with a patient courage overcome their Opposers. He saw it necessary for such variety of Nations, to furnish his Preachers with variety of Tongues, that they might teach every one in their Native Speech, and understand their Doubts, and satisfy their Objections.

V.

V.

Wherefore, when the appointed time was come, as all the Works of God go forth in their fittest Season. When the Disciples were gather'd together in one mind and place; and so excellently disposed for the Visits of Heaven. When they had long continued in ardent Prayer, and wrought up their affections to the utmost point of desire. Suddenly there was made a Sound from Heaven, whence every good and perfect gift descends; a vehement Wind fill'd the whole House; for the Grace of God is strong and liberal. Behold, on the

the head of each sate a a Tongue as of Fire; the propereſt Inablements to convert the World.

VI.

While they were all illuminated with a pure light, and all inflam'd with a fervent heat; and to communicate both to every Nation; were all Indued with the gift of Languages. Thus was the Promiſe of our Lord fulfill'd; thus was the Meſſengers of everlaſting Peace prepar'd, miraculouſly Baptiz'd with the Holy Ghoſt and fire, and perfectly qualify'd for their great Commiſſion, to *Preach to every Creature this happy Goſpel, he that be-*

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lieves and is baptiz'd shall be sav'd.

The Prayer

On Ascention day.

B*Lessed by thy merciful Providence O Jesu! Who, when thou hadst finisht thy great Work on Earth, ascendedst into Heaven to draw up our minds even thither after thee; that where our happiness is, there might our heart be also; Blessed be thy*

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infinite goodness, O dear Redeemer! Who, when thou hadst taught us the Words of Eternal Life, sent'st down the Holy Ghost, to make us observe them, and raise up our affections to that glorious Kingdom whither thou art gone before us. Amen.

The

The Prayer

For Whitsunday.

O Sweetest Spirit of Love, who descend'st in the mild Emblem of a Dove, purge out of the midst of us all bitterness and gall of malice, that with meekness we may receive the ingrafted Word able to save our Souls. Enlighten our Darkness, inflame our Coldness, purge

our

our Drossiness, sweeten our sowerness, pardon our sinfulness, reform our wickedness, seal all thy Gracious Promises of thy Gospel to us, and seal us to the day of Redemption. Amen, Amen.

FINIS.